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The
CHRISTIAN CENTURY

Published Weekly

The Crumbling Axis
An Editorial

The Rejection of Henry Wallace
An Editorial

Shall Germany Be Partitioned?
By Oswald Garrison Villard

The Church's Great Illusion
By Caxton Doggett

AUGUST SURVEY OF BOOKS

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In This Issue

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The CHRISTIAN CENTURY

August 2, 1944

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Calendar of Coming Events

June 26-Aug. 18. Presbyterian Work Conference, Dodge Community House, Detroit, Mich.
June 28-Aug. 16. International Service Seminar, Guilford College, N. C.
July 7-Aug. 25. Summer School, Andover Newton Theological School, Newton Centre, Mass.
July 21-Sept. 1. Lisle Fellowship, Western Unit, Lookout Mountain, Colo.
July 23-Aug. 6. Pastors' Institute, University of Chicago.
July 30-Aug. 5. Annual Catholic Institute on Industry, River Forest, Ill.
July 30-Aug. 6. Cedar Falls Bible Conference, Cedar Falls, Ia.
July 30-Aug. 6. Okoboji Bible Conference, Spirit Lake, Ia.
July 30-Aug. 27. Golden Jubilee Bible Conference, Winona Lake, Ind.
Aug. 1-6. Methodist Pastors' Conference, Lake Junaluska, N. C.
Aug. 1-10. Institute of International Relations, Cazenovia, N. Y.
Aug. 2-16. Sacred Music Conference, Winona Lake, Ind.
Aug. 6-9. Fellowship Farm Children's Camp, Oregon, Wis.
Aug. 6-12. East Central Young People's Summer Conference, Charleston Ill.
Aug. 7-11. United Christian Youth Conference, Indian Hills, Colo.
Aug. 14-25. Summer Seminar for Pastors, Gustavus Adolphus College, St. Peter, Minn.
Aug. 14-26. United Christian Youth Conference, Lake Winnipesaukee, N. H.
Aug. 15. Methodist Pastors' School, Billings, Mont.
Aug. 15-24. Christian Workers' Conference, Associate Reformed Presbyterian Church, Hendersonville, N. C.
Aug. 21. Methodist Pastors' Schools, Bloomington, Ill., West Lafayette, Ind.
Aug. 21-25. Methodist School of the Prophets, West LaFayette, Ind.
Aug. 21-Sept. 2. United Christian Youth Conference, Lake Geneva, Wis.
Aug. 22-27. Seventh Day Baptist General Conference, Alfred, N. Y.
Aug. 23-27. General Convention on Christian Education, Evangelical Church, Syracuse, Ind.
Aug. 24-31. Institute of International Relations, Pittsburgh, Pa.
Aug. 24-31. Youth Institute, Shawnee-on-Delaware, Pa.
Aug. 24-31. Institute of International Relations, Shawnee-on-Delaware, Pa.
Aug. 27-Sept. 3. Camp Meeting, Winona Lake, Ind.
Aug. 28. Methodist Pastors' Schools, Westminster, Md., Bowling Green, O., Lake Cobbosseeconte, Me., Stockton, Calif., Dempster, N. Y.
Aug. 28-29. General Board of Christian Education, Evangelical Church, Syracuse, Ind.
Aug. 28-Sept. 2. North American Workshop in Visual Education, Evanston, Ill.
Sept. 4. Methodist Pastors' School, Wilbraham, Mass.
Sept. 5. Methodist Pastors' School, Los Angeles, Calif.
Sept. 6. United Church of Canada Biennial General Council, London, Ont.
Sept. 6-10. National Baptist Convention, U.S.A., Inc., Dallas, Tex.
Sept. 13-20. W.C.T.U. Convention, Columbus, O.
Sept. 18, 19. Annual Pastors' Conference, Hartford, Conn.
Sept. 21. Federal Council Commission on a Just and Durable Peace, New York.
Sept. 22-24. Eastern Regional Conference, Fellowship of Reconciliation, New York.
Sept. 24-Oct. 1. Religious Education Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, AUGUST 2, 1944 NUMBER 31

EDITORIAL

IT WILL be interesting, when the true story of this war becomes known, to discover whether there has been a cause-and-effect relationship between the sensational Russian advances and the crisis in the German high command, and if so, what. Did the despair of the German generals on the eastern front, and a decision on their part not to try to stem the Russian tide outside the fatherland, produce the break between Hitler and the generals, with the subsequent purge? Or did that break, with a purge of generals commanding in the east, produce the collapse of German resistance? Either way, the result is evident. Russian armies are racing ahead all along the line, in most sectors at rates of advance which indicate that there can be virtually no resistance. The contrast between this and the way in which the Germans in the west have halted Anglo-American efforts to break out of the Cherbourg peninsula raises a question as to whether Germany's military caste may have determined to open one frontier to the Russians, while keeping Great Britain and the United States at bay. Amid all the confusion of these last few days, this emerges as at least one possible explanation of military developments. If it should be well founded, it might also help to explain why Hitler "at last" —to quote his own words—"will now deal with those who constantly attempt to sabotage."

German Disintegration or Russian Triumph?

China Again Shows Her Magnificent Courage

WHILE the world rings with plaudits for the amazing victories of the Russians and for the fighting qualities which the Americans have shown on Saipan and Guam, do not lose sight of the magnificent courage with which the Chinese are fighting at Hengyang. They may still lose that city. But they haven't so far, and hope is growing strong that they are not going to. Hengyang has been under siege for weeks. So close has it been to capture on several occasions that Japanese troops have penetrated its streets, and the United States air squadrons cooperating with the Chinese army have been forced to destroy and abandon all near-by airfields. Most Americans now know how tragically the Chinese army lacks equipment. At Hengyang the Chinese are almost literally holding off with rifles, light machine guns and hand grenades the onslaught of an army supplied with tanks, heavy artillery and all the latest destructive apparatus of mechanized warfare. But do most Americans also realize that if the Chinese lose at Hengyang, and the Japanese complete their linking of north and central China with the south, the Japanese army will then control a solid land base of such extent and defensive strength that it may be able to drag out the war in the East for months, if not years? Nothing now stands between Japan and this goal but the naked courage of the Chinese. But there seems no end of that.

Obstacles on the Road to International Action

ADJOURNMENT of the United Nations Monetary and Financial Conference at Bretton Woods leaves an object lesson in the difficulties which confront those who would support intelligently efforts to have the United States take a responsibly cooperative part in postwar affairs. As everyone knows, the conference drew up two proposals to submit to the forty-four nations represented: (1) a plan for a fund to stabilize world currencies, and (2) a plan for a new world bank—there already is one—to finance world economic reconstruction. Both plans are so technical that the layman feels himself dependent on economic experts to interpret them, not simply with regard to what is planned but even more concerning what the effect will be if the plans go into effect. So far, we confess ourselves stumped in our efforts to reach a conclusion as to the worth or otherwise of the Bretton Woods proposals. Such apparently non-partisan analyses as we have seen have been so recondite that they have left us fully as confused as when we started to read them. The partisan reviews in the daily press leave us unconvinced. We expect a paper like *PM* to be in favor of anything that has the administration's stamp of approval on it,

and one like the *Chicago Tribune* to be opposed. Similarly, we discount the views of senators and congressmen. But when we find such a paper as the *New York Times* strongly against the Bretton Woods proposals, it gives us pause. The *Times* can scarcely be accused of isolationism. It favors international cooperation by the United States. It seeks, and in large degree attains, at least an air of impartiality in its approach to all such questions. It covered the Bretton Woods conference more thoroughly than any other paper we know. Yet it says, "Thumbs down." At the same time, however, a newspaper columnist whose judgment we respect writes that if the United States cannot be counted on to approve so small a step toward common world action as the Bretton Woods proposals, then it is useless to look for American cooperation in any important international matter. So the question we ask is, What means are there for making intricate technical proposals such as these from Bretton Woods clear to the ordinary citizen so that he can reach an intelligent opinion as to whether they merit his support? That might be something for the Federal Council's department of education and research, in consultation with its commission on a durable peace, to start thinking about.

A Vatican-Moscow Rapprochement?

REPORTS concerning a possible understanding between the Vatican and the Kremlin may easily be given an interpretation more sensational than the facts or any probable developments warrant. Father Orlemanski's visit to Moscow perhaps cracked the ice. It certainly gave the question publicity and dispelled the cloud of diplomatic silence in which it had been shrouded. Russia's recent recognition of religion as a factor in Soviet life helped immensely. The participation of the Italian Communist party in the new provisional government of Italy gave the issue fresh urgency. The leader of the Italian Communists attends a high mass and confers with the papal secretary of state, and a pontifical commission studies the means of improving the position of the church in Russia. Archbishop Spellman's visit to the Vatican last week and his prolonged audiences with the pope may or may not have any relation to this topic. All this is interesting and important. But none of these things is inconsistent with the settled Roman Catholic policy of unbending opposition to "atheistic communism." They are all consistent with the equally settled Roman Catholic policy of making the best possible terms with any government, whether the Vatican likes it or not, for safeguarding the rights of Roman Catholics and extending the privileges of the Roman Catholic Church within the area of that government's jurisdiction. The area of Russian jurisdiction is vast and it is becoming vaster by the hour, and the area of Russian influence reaches still farther—even into Italy. The policy of the church being what it is, it is elementary prudence to come to terms with that power by any measures not inconsistent with its avowed and unchanging disapproval of atheistic communism. But in actual practice, Russian communism may detach itself even more completely from its Marxist atheistic ideology than it already has, and it has gone far in that direction; and Vatican diplomacy deals with *de facto* situations. It is to be remembered also that it seeks rights and privileges for Roman Catholics and the Roman Catholic Church. A plea for religious liberty in Russia or anywhere else lies entirely outside of its scope. If that one of the Four Freedoms is to be taken care of, it will have to be by some other agency.

Interracial Good Will At the Grass Roots

THERE is something very simple, obvious and lovely about the adventure in interracial friendship in which a Vermont community is engaging by giving vacations and the hospitality of white homes in the country to nearly a hundred Negro children from congested Harlem. The enterprise was suggested and led by A. Ritchie Low, the Congregational minister of the United Church at Johnson, Vermont. The great Abyssinian Baptist Church in New York, whose pastor is A. Clayton Powell, selected the children (half of whom have no connection with the church) and paid the cost of transportation and necessary new clothes. The age of the children, nine to twelve, is such that the bogey of intermarriage could scarcely arise to mar the picture. This friendly and Christian project seems so natural that one is surprised only that nobody seems ever to have thought of it before. However "realistic" one may be in recognizing the actual barriers to complete racial cooperation, it is evident that there are a great many ways of mutual acquaintance and helpfulness that are entirely practicable even within the limits of existing habits and prejudices. This is one of them. Another is in the wider extension of equal rights of employment and equal wages for equal work. What, for example, could be more absurd than the idea that there is anything repugnant in having Negro clerks in retail stores? If the services of a Negro porter on a Pullman car are agreeable and welcome to the most fastidious white traveler, why should it be supposed that the same traveler, arrived at his destination, would find it unpleasant to see a dark face on the other side of the counter when he goes into a department store to buy a handkerchief? Or is it that the objection comes not from the customers but from other workers who think it is a white prerogative to have first choice of all jobs?

Do As They Would Do, And Do It First!

ABSOLUTE ZERO on the scale of ethics (if any) in war is attained by the suggestion, advanced editorially in the *New York Daily News,* that we should use gas on the Japanese in the Pacific islands, and especially by that paper's argument in support of this proposal. The claim that gas is not the most terrible of weapons is, indeed, an arguable proposition. We do not believe it, but it may be supported with a show of reason and without abandoning the last vestige of ethical restraint in regard to methods of warfare. J. B. S. Haldane published in 1925 a *Defense of Chemical Warfare,* arguing that it

more humane to disable the enemy with gas than to tear him apart with bombs. This is a question of fact to be determined by the evidence; but Haldane's argument presupposed that humanity was a consideration. The argument of the *Daily News*—which claims the largest circulation of any American newspaper—is entirely different. Its point is that we should use any and every device in which we have a preponderance, no other justification being needed than that the enemy would use it if he had the preponderance. "If we have a preponderance of gas, we should use it. If they had an advantage over us in any weapon of war—treachery, numbers, gas, or anything else—they would throw it at us quickly. We should make just as quick a use of our advantage in the matter of gas. . . . This war is not a baseball game, subject to the rules and regulations of good sportsmanship." Obviously the argument that is applied to the use of gas would apply with equal logic to the other methods enumerated, including "treachery." There would be nothing to prevent our use of the white flag or the Red Cross symbol as cover for an attacking force if we could do it effectively. The only thing that would restrain us from torturing or killing prisoners of war would be that they hold more of us than we hold of them. True, the ethics of war are always bad, but they don't need to be as bad as that.

Why Are Colonies Such Poor Investments?

IN OPENING a debate on the colonies in the House of Commons, Labor member Ben Riley pointed out that Great Britain annually spends less than two cents on each of the 50,000,000 people in British Africa. In contrast, he pointed out that each person in the British West Indian colonies has forty cents spent on him. Perhaps that is the difference which proximity to the United States is worth. The debate revealed that for all her colonies, Britain has an annual colonial development fund of only $20,000,000. Even Colonial Minister Oliver Stanley agreed that that is insufficient. However, he indicated that a ten-year development plan will be proposed at the right moment. It will, he said, provide "a real justification for British colonial policy." It is refreshing to learn that Mr. Churchill's colonial secretary is at last ready to admit that British colonial policy needs justification. Whether he will provide the one thing which will actually justify British trusteeship—the rapid development of all dependent peoples to self-rule and early achievement of that goal—remains open to doubt. For it is crystal clear that full economic and cultural development of dependent peoples is impossible under the colonial system. Great Britain spends less than $4,000,000 a year on her huge share of the continent of Africa for the same reason that the United States spent less than $10,000,000 in the first 35 years of her occupation on the non-military development (including schools) of the Philippines. The basic reason is that the growth of domestic industries which can develop the resources of the dependency brings opposition from the struggling industries of the occupying power. On the other hand, the people of the dependency lay obstacles in the way of private foreign capital because they recognize what it will do to their prospects of freedom. That Mr. Stanley is not ready to move toward a fundamental solution of the colonial problem is shown by his rejection of the proposal that an independent parliamentary investigation of colonies be launched and a colonial development authority be set up. He agreed that at the end of the war the question of mandated territories should be reviewed. He of course maintained the sharp distinction between mandates and crown colonies. The result indicates that the proposed ten-year development plan is eyewash. It is just something that British Tory imperialists mean to have ready at the end of the war as their alternative to an international mandatory plan for all dependencies.

The Crumbling Axis

WHEN major crises developed simultaneously in the two surviving Axis governments, the American people were prepared for what happened in Germany and bewildered by what occurred in Japan. They promptly recognized that the failure of the first attempt by German generals to kill Hitler and seize the government might prolong the war, but they were not shaken in their belief that the European phase of the struggle can hardly last beyond this year. When, however, the Japanese cabinet fell, speculations as to the meaning of this event ranged from predictions that Japan was about to surrender to forecasts that she had gained a new lease on power.

This contrast between the understanding of what is happening in Germany and confusion over what is happening in Japan has its origins in Washington. Two different policies are followed there in handling the news of the war in Europe and in Asia. In Europe we follow the British policy of keeping the people informed concerning German developments. But in Asia, where we carry the major responsibility of the war, it has for years been the official policy to keep our people in the dark concerning the most important facts. Because of this policy our American people were unprepared for Pearl Harbor and they are unprepared for the present Japanese cabinet crisis. Unless that policy changes we will not be ready to act intelligently when the war ends.

The public was prepared for the effort to supplant Hitler. It had long been predicted that when the nazi regime got into really serious difficulties the Junker generals would act to take over control. Since dictatorship leaves no other choice, it was expected that the change would be accomplished by violence. So the effort to kill Hitler has long been anticipated. Other attempts may now be expected. Combined with the swift progress of the Russians in the east and the steady pressure of the Anglo-American armies in the west and south, this internal disintegration spells victory for the Allies, probably this year.

The American people have been kept informed concerning these developments. While they recognize that

the hardest fighting may still be ahead, and that the recent heavy losses in Normandy may yet be multiplied many times over, they are also prepared for the end of the war when it comes. In the absence of any clear statement of peace aims, they are even prepared to see Great Britain and Russia divide Europe into spheres of interest. This does not mean that they approve of any such continuation of the politics of the balance of power, but that they know enough of the facts to understand what is going on, and to form their own conclusions.

On the other hand, the Pacific policy of the administration had left the American people unprepared for the overthrow of the Tojo government. This comes as a direct consequence of misrepresentations and concealments which have continued for years. These distortions of the truth are certain to affect not only the conduct of the remainder of the war but also the making of the peace. They have their roots in the great deception which brought the United States into the war.

Before Pearl Harbor it was the fashion in Washington to laugh at Japanese power. Any first-class navy, it was freely maintained by admirals close to the President, could defeat the Japanese fleet. High officers boasted that one battle would do the trick. They declared that our navy alone could accomplish the destruction of Japanese power. Often it was said that Japan could not hold out against the United States for more than six weeks, or at the most six months. With the help of Great Britain, it would be easy to cut the lifeline between the Japanese armies in China and their homeland and to burn the matchbox cities of the mikado to the ground.

Then came Pearl Harbor. The tune abruptly changed. Unconscionable neglect allowed our massed fleet to be knocked out by a relatively small force of carrier-based planes. The administration which permitted this to occur had good reasons to turn the eyes of the people elsewhere. Japan suddenly was transformed into a super-power which controlled half of Asia, all of the western Pacific, Oceania and Burma. Predictions from Washington as to the length of the war quickly lengthened to five years. It was held that the best we could do would be to fight a holding battle in the Pacific until the war in Europe ended. Then, with the help of Great Britain, China and possibly Russia, we might hope to overcome the mighty Hirohito. Meanwhile, Japan's enormous power made it necessary to concentrate against Germany.

It is now clear that both these analyses, which were impressed firmly on the American mind by official propaganda, were fashioned to fit the demands of administration policy. They were an attempt not to inform the people, but to deceive them. Before Pearl Harbor the administration was engaged in a course of action in the Far East which it recognized might result in conflict with Japan. Captain Lyttleton, the British minister of munitions, in a candid moment recently declared that the administration had been engaged in "provoking" a war with Japan. Ambassador Grew repeatedly warned from Tokyo that sanctions, such as we imposed when we cut Japan off from Indies oil several months before Pearl Harbor, would lead to war. Secretary Hull insists that he frequently warned the war and navy departments that a blowoff might come at almost any time. The administration was prepared to run those risks but it was not prepared to take the American people into its confidence. So it pictured Japan as a military pushover.

But the deception could not end there. The disaster of Pearl Harbor not only found the people unprepared but it caught the admirals napping. They could not admit the truth—that the proud American battleship fleet had been knocked out of action for months—so inaction in the Pacific was excused by magnifying Japanese strength. Recently, when a restored navy seized the key to the Marianas within bombing distance of Japan and the Japanese fleet refused battle, the truth became apparent. It was that Japan was neither as strong nor as weak as our propaganda had informed us. Japan is, and always has been, a second-class power with seriously limited resources, extremely vulnerable to strong naval and air attack, but able to put up a savage defensive and delaying action against any first-class power operating from distant bases.

Behind the present cabinet crisis is the necessity which Japan can no longer escape of deciding between two policies concerning which there has been debate in the high command for many years. Since she no longer has the resources to maintain both a sea and a land empire sprawling all over eastern and southeastern Asia and the vast distances of the south Pacific, where are her lines to be shortened? The navy for years has preached that the destiny of Nippon lies in the South Seas. The army with equal zeal has declared that the empire of the Rising Sun requires the land mass of continental Asia for its base. The unprecedented crisis in which the emperor, after disgracing Tojo, spent days trying to get either a general or an admiral to head a new government—and seemed for a time to be shut up to the monstrosity of a double-headed, general-*and*-admiral premiership—shows that these two factions have now reached a climax of mutual bitterness almost as implacable as that between the German generals and Hitler. If this continues, the end of the war in Asia may be as near as that in Europe.

Japan must draw in its fantastically extended front. Already it is too late for it to recover considerable numbers of its scattered forces. At the same time it must decide upon the points at which the "Greater East Asia Co-Prosperity Sphere" shall be defended. Since it cannot maintain its armies at home even if it could manage to get them back there, it would appear that the chances are for a victory in this internal crisis for those who are determined to put up a final struggle on the Asiatic continent. In this struggle, it will be revealed how deeply the Japanese armies in China have been corrupted by omnipresent graft, by their own opium, and by the intrigue of officer cliques. It will also be made plain what seven years of war, in which the Chinese have taken a toll of perhaps two million Japanese lives, have really done to Japanese power.

Major crises in Germany and Japan offer a fresh political opportunity to the United Nations. If even at this late date we were willing to state the terms, as President Wilson did in his Fourteen Points, on which we are prepared to accept surrender, the double crisis would be

magnified many fold. It might develop into the end of both wars before snow flies. The fact that we do not do this is bound to be accepted by our foes as an evidence of disunity among the Allies, which has the effect of extending encouragement at a time when their own extremity shows that they have no right to such aid and comfort.

The Rejection of Mr. Wallace

THE SIGNIFICANT fact about the Democratic national convention was not the nomination of President Roosevelt for a fourth term. That was a foregone conclusion. With hope of Democratic victory generally agreed to rest exclusively in another race by the President, the delegates who came to Chicago had no other choice. For them it was a case of Roosevelt or defeat—and it is not often that a politician, especially when already enjoying the spoils of office, will choose defeat. Certainly the significant fact about the convention was not the platform adopted. The Democratic platform is so much like the Republican that, except on issues connected with the Negro, the difference is scarcely discernible. On the vital question of foreign policy after the war, the two documents are another case of Tweedledum and Tweedledee. The significant fact about the convention was its rejection of Henry Wallace.

In essence, that was what the whole Democratic convention of 1944 turned out to be—a contest to see whether the Democratic party would or would not repudiate Henry Wallace. Every move made during the deliberations was related to the fate of this single man. There he stood—too commanding a figure to be ignored. Wallace, the embodiment of the New Deal. Wallace, the prophet of a responsible world concern by the United States. Wallace, the herald of a living democracy, economic as well as political. Wallace, the man with convictions and ideals and a sense of the future. The Chicago gathering was devoted to casting this man into the party discard.

How was it done? The answer bodes no good for the future of American politics. But those who have any illusions about what lies ahead had better face the facts as to the way in which the rejection of Henry Wallace was contrived.

In the first place, he was repudiated by his chief. To be sure, not in so many words. Not openly. Not in a manner that would stand out in the record. Nevertheless, he was repudiated, and in ways no politician could fail to understand. First there came the letter of "endorsement" to Senator Jackson, which so damned Mr. Wallace with faint praise as to leave his supporters dismayed. Then there came the rumors of Mr. Roosevelt's changed desires regarding a running mate, spread through the convention by party leaders who had been in constant personal and telephonic consultation with him. Then there came the second letter from the President naming Senator Truman and Justice Douglas as nominees who would be acceptable to him. And throughout the proceedings, while the convention floundered about, seeking to determine the President's real wishes, there was the slowly growing cumulative effect of Mr. Roosevelt's refusal to lift a finger in active support of his vice-president.

In the second place, Mr. Wallace was rejected by the delivery of the convention into the control of the bosses of the city machines which constitute so much of the Democratic party strength in the north. Every reporter and commentator on the convention whose account we have seen emphasized the degree of control exercised by four men—the party chairman, Mr. Hannegan; the former party chairman, Mr. Flynn; the party vice-chairman, Mr. Hague; and the potent Mayor Kelly of Chicago. Viewed simply as an example of political maneuvering, the way these four manipulated the gathering was a work of art. "It was," wrote the acute political editor of the *Chicago Daily News,* Paul R. Leach, "a case of the amateurs trying to take marbles away from the professionals." Mr. Wallace and his supporters, in the eyes of Mr. Leach, were the amateurs. Few will deny Mr. Hannegan, Mr. Flynn, Mr. Hague and Mr. Kelly the status of professionals.

In the third place, Mr. Wallace's rejection was brought to pass by focusing on him all the hatred of southern reactionaries for the entire administration. Bourbons who came to Chicago thinking that they would show the anger of the south at Mr. Roosevelt were induced to go away mollified with the head of Henry Wallace on a platter.

Put together these three things—the ruthless indifference of Mr. Roosevelt, the opposition of the machine politicians, the hatred of old-line southern leaders—and the rejection of Mr. Wallace was bound to follow. But now that it has happened, what is the result likely to be? There will be results, more far-reaching than most of the delegates at Chicago suspected. These results, it should be noted, will not primarily register at the ballot boxes next November. As *PM,* the New York newspaper which supports Mr. Roosevelt more fanatically than any other daily in the nation, put it in an editorial open letter to the Democratic convention while the choice hung in the balance: "The only votes Wallace would ever lose for the Roosevelt ticket are the votes Roosevelt hasn't the faintest chance of getting." No, the important results will be seen elsewhere.

In China, in Russia, in Latin America, in all the underprivileged parts of the earth men will begin to revise their views regarding future relations with the United States in the light of the repudiation of this man who had spoken to them words of promise as the representative of his country. In the United States, youth will ask whether Mr. Wallace's fate means that politics is a career only for those who are never forthright, never ready to "take a chance." In the Democratic party, there will slowly grow comprehension that, by the elimination of Wallace, the professional politicians have made sure that the party will come fully back into their control by 1948, or earlier if anything should happen to the President.

The finest moment, and at the same time the most tragic, at the Chicago convention came when Henry Wallace spoke to second the renomination of President Roosevelt. It was the convention's finest moment, because the words displayed both truth and courage as these are

all too seldom revealed. And it was the most tragic because of its tribute to Mr. Roosevelt as "the voice of new world liberalism." For Mr. Roosevelt speaks in too many voices, and some of them by far too opportunistic, to make his identification as the voice of liberalism a matter of promise. The truth at Chicago was that Henry Wallace himself represented the voice of liberalism, and his rejection was the smothering of that voice.

To say these things about the Democratic party's treatment of Henry Wallace is not to detract from the character of Senator Truman. The man who will appear on the Democratic ticket with President Roosevelt is a good man, a religious man (incidentally, he has been one of the most prominent figures in the Buchman movement in Washington), a better man than the party bosses really wanted. It is somewhat ironical that he owes whatever national reputation he has to his success in ferreting out irregularities, inefficiencies and incompetencies in the conduct of the war. It is largely as a critic, not a supporter, of the administration that he has made his mark. As vice-presidents go, he would be better than the average. If he should be forced to take over the presidency, he would probably administer the routine of that office acceptably. A friendly newspaper has characterized him as a "sort of Democratic Coolidge," and the comparison is apt. But there are few signs of either national or world leadership in Senator Truman.

And what about Wallace? Has he a political future? Most of those familiar with the workings of American politics would be likely to judge that he has not. His party has repudiated him. He has shown little aptitude for the manipulations of politics. He is no builder of vote-getting machines. But he has come to stand for qualities of character and for long-range purposes which are vital to the health of American public life. He has become almost a symbol of personal integrity in the arena of political conflict. Perhaps the importance of that symbol will increase in the eyes of thoughtful Americans as the years pass. If it does, perhaps Henry Wallace, rejected today, may yet come into his own.

The Bishop

EDITOR THE CHRISTIAN CENTURY:

SIR: Give me the saints every time when I want laughter and a delight in humor. The villains of the world never laugh; they may jeer or scoff, but they are exceedingly dull fellows. They say, "Ha! Ha!" in melodrama, but they never laugh. If they could once again begin to smile there might be hope for them. But the saints never miss the odd, incongruous, merry side of human life. The poem ends.

It was in the letters of one of the saints, Evelyn Underhill, that I came across this, dated 1937: "Did G. tell you a jewel we got from a new list of tulips? 'The Bishop. A bloom of great substance. Blue base with white halo, borne on a stiff and upright stem'!" No doubt the learned author of *Mysticism* and the poet who wrote, "I dwell in the little things," laughed merrily and long when she found that jewel.

"Shocking!" the half-saint would remark. "There should be more respect for bishops, moderators, not to speak of cardinals. And, really, I cannot see anything funny in this advertisement."

The saint would probably reply with pity in his or her voice, "Don't you wish you could!"

To begin with, the tulip merchant who chose the name was a man with a daring wit. Think of a tulip, and think simultaneously of a bishop. The resemblances are at first smothered by the incongruity. Bishops, it is true, may be tall and willowy; but they may be short and portly. But think of the vestments and the miter and you will grant that a tulip might be proud to be distinguished from its fellows by such a title as "The Bishop."

But we are not left in the dark when we seek to follow the reasoning of the tulip king. "A bloom of great substance." What bishop would not be honored by being likened to a bloom, not in any trivial use of that word, but one of great substance? He is not blown about by any wind of heresy. It is hidden from me why he should wear blue, but it might be taken as a tribute to his taste that the color which leads up to and is crowned by a "white halo" is blue.

No bishop I have known would accept this "halo." Is it a curious flaw in this advertisement? Still, the tulip merchant saw it, and perhaps said that haloes in this mortal life are never detected by those who wear them.

But he ends with a magnificent phrase: "Borne on a stiff and upright stem." "Stiff," yes, because a little stiffness is essential to dignity. "Upright" because, like the village blacksmith, he must look the whole world in the face. I don't know the names of many tulips, but henceforth when I see a show of these lovely flowers I shall look for "The Bishop." And if there is one in the display, I am sure I will have no difficulty in recognizing it.

It is not unfitting that great divines should be also human, and likely to provide even "jewels" like this for such as read catalogues of flowers, a fascinating though humble form of literature. If I were a bishop, I should secretly be proud of being likened to a tulip of great substance, but I think I should disclaim all connection with the bishop on the chessboard, who does not practice the outflanking move of the knight or the frontal attack of the castle, but moves slyly in a diagonal way.

I wonder, if that tulip grower had called one "The Editor," what description would follow. I am not sure that a halo would be in keeping. For that the editor must wait until he retires.

Ever yours, devoted to tulips,

QUINTUS QUIZ.

Beneficiaries

MEN pluck the grapes and roses life has sown,
Yet sigh that all is barren and unplanned.
So does the wary dog snatch at a bone,
And then stand growling at the giver's hand.

STANTON A. COBLENTZ.

The Church's Great Illusion

By Caxton Doggett

THE CHRISTIAN church in the West is suffering from a great illusion. This illusion is, in the first place, an illusion of power, of immense prestige acquired since Jesus' day. If Jesus and his disciples had held a meeting and drawn up a resolution outlining the economic, political and military policies upon which, in their judgment, the peace of the world depended, it is possible that their proposals would have received less consideration in Rome than the Delaware proposals and others like them have received in Washington, London and Moscow. It is possible, but there is no evidence to support the possibility.

The plain truth is there are no more grounds today for supposing that Roosevelt, Churchill and Stalin plan a peace resting upon anything other than the military might of their three nations, than there are grounds for supposing that the Caesar of Jesus' day ever planned anything other than a Pax Romana resting upon Roman arms. Caesar, of course, never had the benefit of a Delaware or a Princeton conference. Roosevelt, Churchill and Stalin have, but their steadfast plans for a twentieth century Pax Romana leave one wondering what power to sway their rulers the disciples of 1942 and 1943 thought they possessed which the disciples of A.D. 33 knew they didn't have.

What Power Had Delaware?

That the churchmen at Delaware and Princeton supposed their pronouncements to be backed by power of some sort is evident from the language they used. They spoke with authority, as though they expected governments to give heed. Their sense of authority did not rest, like that of the lonely Old Testament prophets who also spoke to rulers, on a "Thus saith the Lord." They appeared instead to believe that they wielded power guaranteed by vast hosts of followers whose loyalty was unto death. At Delaware the churchmen described themselves as "We, the members of the American churches," as if they were speaking for the entire sixty millions of these members. At Princeton the churchmen began their document with the words: "The Christian church believes and declares to the world . . . " (State departments please note that there are over 600,000,000 Christians!)

One can imagine the solemn tone of the deliberations, the awful sense of responsibility which weighed upon the men who spoke for so many millions. It is unthinkable that they might have taken themselves less seriously. It is unthinkable that they might, for instance, have said simply, "We, a handful whom the Lord has sent forth as sheep among wolves," or "We, a few score who are interested enough in this matter to hold a conference." It is unthinkable, but it would have been the truth.

The fact is, governments cannot be blamed for being unimpressed by the invisible hosts led by the people who journey from the Delawares to the Princetons, because those hosts are not only invisible—they simply don't exist. True, their names are on the membership lists of the churches, but as soldiers marching in a church crusade they have no existence. For purposes of manifestoes, declarations, proclamations and resolutions it is sheer nonsense for anybody to speak in their name. Government officials, who feel public pressure the moment it is applied, know this, but not the bishops, moderators and commission chairmen of the churches. A half-million coal miners who mean business get the ear of the government whenever they want it. A half-million church members could too, but there don't happen to be that many in this country who mean business. The tight organization, the unyielding loyalty and the firm determination are lacking.

Mature Insights

There are scattered, apathetic millions, but no considerable body, certainly not of Protestants, who will empower a church resolution with anything even as potent as a letter to the Congress. Yet the illusion of great power continues to send prominent churchmen journeying about the country launching "nation-wide" drives and crusades which are supposed to shake the halls of government.

But the church's great illusion is only partly an illusion of power. It is also the illusion of a mature insight into the gospel of Christ. Liberal churchmen take it for granted that an understanding of the gospel which leads into national and international affairs is a more mature understanding than the primitive preoccupation with "adultery, fornication, murders, drunkenness, revelings, and such like." In this they are mistaken. It was Jesus and the primitive Christians who had the mature conception of the discipleship required by the gospel, and it is the modern church which has lost sight of that conception.

With clear insight into the radical nature of his gospel, Jesus persistently refused to permit the ranks of his followers to mushroom into a host of "inactives." The New Testament describes a number of occasions when he turned away applicants for admission into his group because they could not meet the stern requirements he laid down. Some who did join could not keep the faith and he promptly let them go. They "went back and walked no more with him." Consequently, Jesus knew at all times how many "members" he had and was not tempted to behave as though he had half the nation at his command when actually he had only a dozen or so.

Pagans at Heart

It was when this strict, mature conception of the gospel's requirements began to deteriorate, under Constantine and his prototypes in successive ages, that the church became handicapped by its size. Edwyn Bevan, in his *Christianity,* tells what happened: "Christianity has not yet, in the sixteen centuries since, recovered from the influx of worldly elements which began under Constantine . . . Vast masses of people everywhere now called themselves Christians and were formally incorporated in the Christian church, who were as pagan as ever in heart." The fact that the fall of Rome left a political and military

vacuum in which the church inevitably wielded great temporal power served for centuries to obscure its bulky helplessness as a spiritual force. But with the rise of modern nationalistic and militaristic states, governments soon learned how little was the pressure which the church's pagan hosts could bring to bear upon them. Today that pressure contributes practically nothing to the discomfort of governments.

Neophytes Awaiting Instruction

The situation would not be so tragic if the leaders of the church regarded their membership with humility and repentance, as neophytes awaiting instruction in the most elemental essentials of the gospel. If such were the case churchmen would use, in their home towns among their own people, the techniques of the foreign missionary in a heathen land. Instead, the church boasts of its millions (we Methodists are taught at an early age that there are eight million of us, and sometimes we even hear references made to "our thirty million constituents"), and in their name issues directives to governments. And every churchman who in the name of these millions approaches his rulers wields something less than the influence of an ambassador from a disarmed nation upon the state department of a great military power.

On the parish level, the true measure of the church's prestige and insight into the gospel demands is illustrated by this incident. The phone of a certain minister rang three times on a recent Sunday morning. Three Sunday school teachers were calling to say they could not teach their classes that day. The first explained that she had a cake in the oven, the second said she and her husband had set aside the day to paint their porch furniture, and the third merely said she didn't feel like coming. The minister's sermon that morning set forth the position of his denomination on the subject of a Christian peace. He severely condemned the great men in London, Moscow and Washington for planning a military alliance of three nations to keep the peace instead of a world organization in which small as well as large nations would have a voice. He spoke in the name of the Christian church and tried to make his statements persuasive and authoritative. Behind the leaders who were working for a Christian peace, he valiantly sought to marshal the sort of faith which even then was stumbling over the porch furniture.

That preacher was myself and that story, I insist, is no irrelevant parable. It represents precisely what the church is too proud to admit and what our rulers are too worldly wise to overlook: the fact that our brethren of Delaware and Princeton have no better weapon to use against cynical power-diplomacy and greedy empire-building than the faith of America's church millions, a weapon that is unavailable—if the cake in the oven needs watching or the porch furniture needs painting.

Shall Germany Be Partitioned?

By Oswald Garrison Villard

NO SUCH satisfactory news has come out of Europe since the war started as Hitler's announcement that a German aristocrat, a colonel in his immediate entourage, had thrown a bomb at him and that there was a clique endeavoring to overthrow him, which has since been "liquidated." It is precisely this—a military revolt against the führer—which has not only been hoped for but definitely counted on.

Obviously, the only possibility of an uprising against Hitler has lain with the military. As long as Himmler held down the Reich with a million S.S. men and all his secret police, there was no possibility of any civilian uprising, not even an outbreak from the underground forces. Sooner or later that particular bomb had to be thrown, and it is my deliberate judgment that the killing of Count von Stauffenberg, the would-be assassin, will not end the trend; that the disaffected German officers will keep on trying to remove the military cause of their disasters, as they have now come to regard Hitler. They were quite willing to have him use them when they thought that they had discovered in him a military genius, but when, to a considerable degree because of their own mistakes, disaster piled upon disaster, they naturally reacted against Hitler for there was no one else to be the scapegoat.

All of this brings the end of the war with Germany much closer. It is hard at this writing to see how the Reich can possibly go through another winter. If the army continues to fight as brilliantly as in Normandy, it will of course be possible that the struggle may be dragged out for many months. But the dreadful destruction from the air to which Germany is being subjected every day, and the defeatism among the highest military officers, together with the continuing losses of gasoline production, seem to set definite limits to the time that Germany can go on.

What Shall Be Done with Germany?

Naturally this will greatly increase the discussion of what shall be done with Germany when the collapse comes. That a terrible problem will be presented is beyond question, for there will be hunger, anarchy, chaos, lawlessness of every kind, the glutting of personal revenges, so that the occupying forces will have a dreadful immediate situation confronting them. Beyond that lies the general question as to the future of this utterly unfortunate country.

Sumner Welles is the latest to make a suggestion as to the dividing up of the Reich. He, too, wishes to separate it, like all Gaul, into three parts, two Protestant states and a grouping of the Catholic states of the south, such as Austria, Bavaria, the Palatinate, the Rhineland, Baden, and so forth. Prussia is to be one of the Protestant states,

and the other is to be carved out of Hanover, Saxony, Württemberg and other middle German provinces. Mr. Welles says that he has come to this conclusion very reluctantly, but he thinks there is no other way to hold the Germans down. He therefore flies in the face of those who insist that any dividing up of the German people will make inevitable a future war or, if wars are no longer possible, a constant state of irritation and agitation for a *geeinigtes Deutschland.*

Welles-Roosevelt vs. British Opinion

Mr. Welles undoubtedly voices the opinion of the controlling powers in Washington; we know that the temporary occupation of Germany will be shared by Russia, Great Britain and ourselves. Mr. Roosevelt even proposes to erect a fourth German state, namely, a tiny republic of the Kiel canal and its approaches. It is hardly to be believed that this juggling with the fate of the German people will stop there, for there are many who still think that the country should be broken up into all the original pre-empire states of 1870.

Curiously enough, from England there comes another note. The editor of the *Nineteenth Century and After,* who has printed several widely quoted articles written by himself, declares in the June issue of his magazine that the very grave danger of Germany's working to strike again can be averted or assuaged "by occupying not as much, but as little, of Germany, and for as short a time as possible." He continues thus:

> The occupation should be severely limited to one purpose—it should be a means (though not the only means) to secure fulfillment of the treaty of peace, especially of the terms relating to disarmament. There should be as little interference with German internal affairs as possible, least of all with education, and the Germans should be left to work out their own political system. If the National Socialist idea has no "underground movement," no "illegal army," no "secret organization," no "assassins" and no "martyrs," because there will be no one to murder and no one to inflict martyrdom; if it has no propaganda of its own because there will be no propaganda (masquerading as "re-education") for it to counteract . . . it will be like an explosive in a vacuum—either it will, if detonated, explode harmlessly, or it will gradually decompose.

This outspoken British editor then goes on to say that the Germans should have as many ideologies as they like, the more the better, for in a multitude of doctrines there is safety. There is danger in only one. He continues: "With the Germans the one doctrine would become an armed doctrine if the hope of rearmament exists. If there is no hope of rearmament, there will never be only one doctrine." His conclusion is that the disarmament of Germany must be prolonged until the whole of Europe is welded together and is so much stronger than Germany that the latter will be securely integrated in the whole.

Answering the German Problem

Now I heartily approve of complete disarmament of Germany as one of the greatest blessings that could be conferred upon that country, and I want it whether the rest of Europe is disarmed or not, though of course I want disarmament everywhere. But surrounding Germany with a more powerful and federated Europe is not the real answer to the German problem. That still is the working out of a world organization with the Germans on equal terms with all the other powers, an organization of such a character, offering so much justice and fair play and equal economic opportunity, that it will be to the interest of the Germans—and also of the Italians and the Japanese and all other disaffected countries—to remain in that league and to give it wholehearted support.

In other words, the treaty to come must be self-enforcing. If it is and the Germans through it get the same square deal, no more and no less, given to others, then the peace of Europe will be assured. As Hugh Gibson in his new book, *The Road to Foreign Policy,* has just put it: "The best hope of the world today lies in building up international collaboration and the confidence that can grow only from the knowledge that collaboration gets better results than can be gained through sharp practice and force."

The Need for Peace Terms

To return to Germany, precious American lives are still being lost by the failure to state to the German people just what we propose to do—provided our contemplated policies are such that they will not make the enemy more than ever determined to die rather than surrender. I am aware that the answer in official circles is that the German collapse is so near at hand that this is no longer necessary, and that when the complete collapse comes what peace terms we offer will make no difference to people living in the ruins of their national life.

Perhaps this is so. I devoutly hope that the complete collapse is so close that the wastage of human life will soon be at an end. It is not only, however, the achieving of victory with which we who urge the publication of rational and farsighted peace terms are concerned, but the dreadful period of disorganization after the peace to which I have already referred. If the Germans can only feel that we come to them solely with the desire to set them on the right road and not to exact another peace of vengeance, the anti-nazi groups will cooperate with us and do their utmost to re-create honest and orderly government. Meanwhile, to quote the words of the editor of the *Nineteenth Century* again: "The war threatens to become but the senseless mechanical annihilation of mass by greater mass. It is losing its political and spiritual purpose."

The Song of the Women

(In Wartime)

THERE is no peace within our night;
Under our sleep forever lies,
Though tired limbs assume repose,
The dread with lidless eyes.

There is no quiet in our dark;
Under the night we hear the wailing
Of lambs on sacrificial stones,
Ageless, distraught and unavailing.

ADELAIDE LOVE.

AUGUST SURVEY OF BOOKS

Questions Raised, Not Answered

CHRISTIAN ETHICS AND ECONOMICS. *By Thomas G. McBride. Richard Smith, $3.00.*

WORLD-SHAKING events of the last fifty years are giving birth to disquieting convictions about our economic polity. Familiar shibboleths on free enterprise have a peculiarly unconvincing sound. We are disturbed, not to say distressed, by the vaunted prerogatives of property in modern society. Can it be that we suspect a connection between an economy of unprincipled power and totalitarian wars? If in economic relations power is the arbiter of social methods, then perhaps moral principles also follow the flag. But alas! Catastrophic events cast doubt upon such gigantic rationalizations. In a world of seedtime and harvest we ought to examine the planting rather than complain, periodically, about the harvest. Instead of dealing with the surface symptoms of war we must inquire into its sources.

All about us are signs that a new perspective is in the making. McBride's book is at once a token of that mental revolution and an attempt to find a more excellent way. He shows that the principle of free competition has held mankind in bondage and "time and time again brought a people to desolation." The reason is plain. Free competition is contrary to the structure of nature created by a benign divine intelligence. Cooperation is the design of God. No man is economically sufficient unto himself. We live day by day through reciprocal aid. Each person brings his peculiar contributions to a common life fund. Each life supplements and sustains that of others.

What are the specifications of distributive justice within the cooperative order of nature? That is the issue to which this book is addressed. Its answer has three parts. Above all stands the goal of "race sustentation." Nature's first law requires the biological and economic renewal of the life cycle. The individual must literally lose himself in sacrificial service. The service is sacrificial in that a person relinquishes all claim to what he has contributed to the vital fund. In it he has only an "undivided collective interest."

Now comes the crucial step. On what principle are these deposits in the vital common fund to be distributed? From this point on the answer becomes elusive. The principle of contribution generalizes on the scope and variability of service, the merit of service, and so on. A full view of the problem escapes analysis. In what terms is a man's contribution to be calculated? Surely the work principle of Locke is at once too simple and wholly impractical in an economy of mass production. What contribution in "service" is made by the infirm and the incapacitated and by little children? Just what constitutes merit in a service? A sixty-thousand-dollar executive merits his reward, and precisely on the principle of contribution to society. The problem is intriguing. No man created it or can be held responsible for its solution. Yet this book claims to have the answer in the principle of contribution. After repeated sallies the author leaves you walking about the fortress, with his secret about it undisclosed. His notion about "mathematical proportion" only adds confusion to the total picture. Human experience cannot be thus oversimplified.

This volume is impressive in that a distinguished attorney seeks to bring the economic process under moral evaluation and shows a growing awareness which acknowledges the dependence of economic worth upon moral value. He reiterates the conviction that moral principles belong to the innermost nature of things. Against these unalterable cosmic principles men rebel in vain. By them alone men come to fullness of life. It is assumed, however, that Christian principles are plainly written in nature and revealed in our religious heritage. Neither "natural law" nor revelation yields so specific a content as it did to the mind of the eighteenth century. We have likewise passed beyond the nineteenth century ideal of race sustentation. Finally, the vast array of fantastic theological interludes discloses considerable allegorical resourcefulness, but even its decorative value is dubious.

IRL G. WHITCHURCH.

A Congressman Thinks About Peace

BEYOND VICTORY. *By Jerry Voorhis. Farrar & Rinehart, $2.50.*

ONE WONDERS how a congressman finds time to write a book, and even more how he finds time to do any deep thinking. Yet in this book we meet a member of the House of Representatives who has found time to think, and profoundly. Of course it is natural to assume that every man in the public life of the nation is thinking beyond the war and beyond the victory, but it is evident that Congressman Voorhis has been thinking for a long time beyond the victory.

There is a multitude of books on this question, and more are to come, but here is a volume that will bear careful study. This congressman has thought through not only the framing of the peace itself but the questions and issues that underlie the peace. The scope of this thinking is suggested by his ten chapter titles, among them "Fear," "Lies," "Possessions," "Monopolies and Cartels," "Gold and the Gold Standard," "The Master Races."

There is a good deal of background in the book, perhaps more than is really needed, because it is all familiar territory over which every thinking and reading American is bound to have traveled. But there is gold on every page. As one would expect, the author brings to his task a broad, liberal viewpoint and a progressive outlook.

Mr. Voorhis devotes less time to the framework of the peace than to any other feature of the coming settlement. Hence he does not deal primarily with international law nor set down specifications for the peace terms. He does say that we must have a world organization for peace and that this organization must have a world legislature, a world court, and the power to enforce its decisions. This third requisite, he concedes, is "the most difficult of all." He finds the best analogy for the exercise of international police power in the very commonplace exercise of police power in the average American city. There is something here for the international councilors to consider. Of course Mr. Voorhis is optimistic. He is certain of the victory and certain that nations and peoples will come out of the war determined to make a permanent peace. "America will make her contribution now and in the future" to permanent peace, he says. That is exactly the way the American people want their representatives to feel about this matter, and one takes fresh hope from Mr. Voorhis' declaration.

Certain chapters of the book are especially valuable—

those on "The International Economic Task," "Monetary and Fiscal Measures," "Monopolies and Cartels" and "Gold and the Gold Standard." The author deals at great length with monopolies and cartels. He covers much current history about the relations of Standard Oil and the German chemical industries. He declares against both cartels and monopolies, insisting that they may jeopardize the peace. He also fires plenty of shots at the aluminum trust. Here he is really discussing domestic problems and the remedies for them. Anyone can see that economic factors will have a part in determining the peace, but it would appear doubtful that economic measures are the fundamental factor in making the peace permanent.

The chapter on the gold standard should be read by everyone who wishes to understand the fundamentals of international trade and exchange. It takes nerve for anyone, even a congressman, to tackle the gold standard as Mr. Voorhis does. Reading his discussion recalls to mind the fight led by William Jennings Bryan, the first fight on the gold standard ever made by a major American political party. One almost hears the echo of Bryan's cry at the Chicago convention in 1896—"You shall not crucify mankind on a cross of gold."

As to the "master races," the author says that of course there are none, and he wisely insists that no one nation and no group of big nations can be entrusted with control of the coming peace, but that all nations must participate. Probably the best index to the character of this timely and illuminating book is the closing paragraph of the foreword: "It is a far harder task to root out war's causes, to do away with or even mitigate them, than it is to draw a blueprint for international organization. But unless we address ourselves to the first of these tasks before the pattern of the postwar world has had a chance to cool and harden, our children and grandchildren will pay a fearful price for our neglect."

WAYNE C. WILLIAMS.

The Christian Cabala

THE CHRISTIAN INTERPRETATION OF THE CABALA IN THE RENAISSANCE. *By Joseph Leon Blau. Columbia University Press, $2.25.*

THE SPINE of this volume bears the surprising and intriguing shortened title, *The Christian Cabala,* upon which the reader's comment, even if he is moderately well informed about such matters, will doubtless be, "Never heard of such a thing." But this title does very well. There was such a thing, and an acquaintance with it instructively reveals some of the curious blind alleys of speculation in which the Christian mind may wander while convinced that it is on the main highway of truth—or, if not that, then on a secret trail which will give the illuminati a short-cut to God.

But we must start with the Jewish Cabala. Torah was received as the law of God delivered direct to Moses. The Talmud reduced to writing the accumulated oral traditions by which the law was interpreted, applied to changed conditions, elaborated and bulwarked by legends, and illustrated by edifying stories. Jewish philosophers, such as Maimonides, while not denying the authority of revelation rationalized its content into an intellectually defensible system of thought. The rationalizing tendency provoked a reaction which paid exaggerated homage to the *ipsissima verba* of Scripture—and not only to its words but to its letters, vowel points and punctuation marks. Some Christians as early as Origen had found deep spiritual truth by the allegorical interpretation of parts of the sacred writings which, taken at face value, did not minister to edification. (For a modern survival of this, note the headings in the Song of Solomon, "The love of Christ and his church," "The graces of the church," etc., even in modern printings of the King James version.) But allegory was not enough for some pious Jews.

The beginnings of Cabala are obscure. Probably it did not begin as early as is generally supposed. It was not a document or a single classic, but a type of thought embodied in many writings. In its different varieties it utilized the numerical value of the Hebrew letters, built acrostics with occult significance by taking the letters of a word as initials, found new and deep meanings in commonplace words by transposing their letters as in the game of anagrams. One product was a doctrine of "emanations" to span the gulf between God and the world—ten *sephiroth,* each existing on four levels, making a chain of forty intermediate existences. Gnosticism was simple compared with this.

When the Renaissance rediscovered classical antiquity and Greek literature, it also, to a less degree, discovered Hebrew. Plato and the Cabala came to light in Italy about the same time. Ficino was the translator of Plato into Latin and the head of the Medici's "Platonic academy" at Florence. Pico della Mirandola, Ficino's younger friend and disciple, studied Hebrew as well as Greek, and formed the ambitious plan of creating a synthesis of Greek (especially Platonic and Neo-Platonic) and Hebrew (especially cabalistic) learning in support of Christianity. Some of the 900 theses in which he stated his beliefs and the arguments from them were condemned as heretical. The central point, so far as concerns the present topic, was his effort to derive demonstrations of the distinctly Christian doctrines from the Old Testament by using the methods of Cabala for its interpretation. The Jews were expelled from Spain and Sicily in 1492. Some of them came into Italy, probably bringing their cabalistic books with them. In that very year Pico wrote to his nephew telling of his absorption in some Hebrew books that he had borrowed from a Jewish refugee. Pico converted Reuchlin to cabalism; and Reuchlin, who became the foremost non-Jewish Hebrew scholar of his age, wrote a book, *De arte cabalistica,* which he dedicated to Pope Leo X in an effort to get official approval, or at least tolerance, for Cabala as having value for Christian apologetic.

There were other sixteenth century Christian enthusiasts for, or dabblers in, Cabala. Their names will not be familiar to many readers. There was Franciscus Georgius, a Franciscan, who linked cabalism with Pythagoreanism, as Pico also had done; and Augustinus Justinianus of Genoa who, incidentally, published in 1513 what our author calls "the first life of Columbus" as a gloss on the words, "Their line is gone out through all the earth" (Ps. 19:4); and Peter Bongus who wrote a book on *The Mystical Meanings of Numbers;* and Cesare d'Evoli of Naples, who thought cabalism a great improvement on Platonism; and that amazingly precocious boy, Charles Montecuccolus, who wrote a long book on Cabala (as well as others on other subjects) to prove its value "for the growth of the Catholic faith and the great confusion of the Jews of this age," and then died at the age of nineteen. Colet was interested in cabalism but suspicious of it. Erasmus, as might have been expected, thought the whole thing nonsense. With all these learned follies in the air, and getting into books, one gets a fresh appreciation of the timeliness, as well as the good sense, of Luther's dictum that Holy Scripture has only one meaning and that the plain meaning of its words.

But Christian Cabala did, in some cases, effect the "con-

fusion of the Jews," for there were several converts, or apostates, to Christianity in the sixteenth century and the early part of the seventeenth who wrote books to explain how they had been led to find the Catholic doctrines in the Old Testament—not by a deeper reading of the prophets but by discovering occult meanings in *dagesh lenes,* the extended forms of letters stretched out to fill a line in a Hebrew manuscript, the numerical values of the letters in the names of God, and such. It should be added that there were other developments of occultism and pseudo-Pythagorean numerology not closely related to Hebrew Cabala but trading on its name. Paracelsus perhaps belongs to this class. Alchemy and magic, both of which were rampant on the eve of the scientific awakening, made free use of the vocabulary of Cabala, even when they did not employ its ideas. There is a chapter headed "The Fantastic Cabala." It is all fantastic, in the opinion of this reviewer. But the divagations of the human mind in its search for truth are always interesting.

W. E. Garrison.

Rumors and the Color Question

Race and Rumors of Race. *By Howard W. Odum. University of North Carolina Press, $2.00.*

THE WAR on Hitlerism brings the color line problem into sharp focus. While the major problem both historically and from a population standpoint is southern it is by no means any longer exclusively southern. The north does not act much differently when it meets the Negro in mass. It may accord him a few more individual rights and privileges but, after all, most of the race riots have been in the north and the Ku Klux Klan reached its worst there.

Yet withal it is in the south that the pattern of discrimination is dyed the deepest in ancient custom and begets the bitterest reactions to any change in the codes that fix discrimination. So the organization of a new council that is southern to take over the work of the old Interracial Commission is logical and gives us hope.

Dr. Odum uses the wild rumors that have, since Pearl Harbor, gathered like cobwebs—whence and by whom is a mystery—as a basis for his treatise. Together with his research foundation and scores of helpers he collected some two thousand of these rumors and in this book submits an account of them that reminds one of a wind driving thousands of dry tumbleweeds across a prairie. His analysis of them is masterly.

He presents the platform of the constructive Durham conference of seventy-five southern Negro leaders, the reaction of the Atlanta meeting of several score of white leaders and the resolutions of the interracial meeting in Richmond following these two historic conferences.

Dr. Odum's book is splendid in presenting the issue; not so much can be said for its dealing with ways and means to meet the issue. He ignores the President's Fair Employment Practice Committee and fails to mention the interracial programs of the C.I.O. and of several A.F. of L. unions, though these, with the FEPC, are doing more to secure opportunity for Negro workers than all other forces in the nation. He dismisses the Southern Conference for Human Welfare as following the patterns of emotional reform organizations—this despite the fact that, among numerous practical accomplishments, it mobilized a strong group of white Mississippians to back the governor of that state in his efforts to secure the conviction of mobsters, organized a like group in Alabama to back Senator Hill against the vicious anti-Negro propaganda of his opponents, and induced some six thousand progressive southerners to support the anti-poll tax legislation (in fact the bill was presented to Congress upon the conference's petition).

After all, it is a question whether professional researchers will qualify as leaders in social action. The author says that getting the facts and the truth is the first requisite—with which we agree; but enough facts are known and enough truth has been told about the color line problem to settle it once for all if a justice-seeking society could be organized to act upon them.

Alva W. Taylor.

The Legacy of Sun Yat-sen

China Looks Forward. *By Sun Fo. Introduction by Lin Yutang. John Day Company, $3.00.*

THE CHANCES are slim that this collection of speeches and magazine articles will have a wide sale. Books of that sort seldom do, and in this case the prospect of popularity is further diminished by the fact that these are speeches and articles translated from Chinese. Moreover, most of them were written with nothing more than a Chinese audience in view, and so are not cast in a form that will easily engage Occidental interest. Nevertheless, it is the simple truth to say that Sun Fo's book is crammed with material of vital importance to all who hope that the defeat of Japan may usher in a durable peace in the world of the Pacific.

For most Westerners, it is probable that the book's main interest will lie in the chapters which the publishers admit were inserted at the last moment, after the translated manuscript as originally conceived had been sent to this country. These chapters make up Part II, "China Looks Forward to Democracy." In them Dr. Sun frankly recognizes that China's "period of tutelage" under the one-party (Kuomintang) system has lasted longer than the father of the Chinese republic, Sun Yat-sen, expected, longer than has been necessary, and longer than has been for the good of the country. He agrees with foreign observers that the Kuomintang is in danger of becoming a tyranny, with distinctly fascist trimmings, and that the training of young men in the *San-Min-Chu-I* (Sun Yat-sen's "Three Peoples' Principles") Youth Corps is making them despotic petty bureaucrats who render only lip service to democratic slogans. It is significant that these particular chapters so far have not been published in China.

But there are other things, besides Dr. Sun's frank avowal of shortcomings in the present Chinese government, that Westerners would do well to take into account. There is, for example, the same stern criticism of British colonial policy in the East which Lin Yutang has jammed down Western gullets and which Chiang Kai-shek is rumored to have voiced in his book, so widely circulated in China but so far not translated into English. There is insistence that the Atlantic Charter must be interpreted to mean freedom for *all* Asia, and warning that "if prewar imperialism should resume its evil work, and national freedom for all enslaved peoples cannot be realized in the postwar world, then the end of this war will simply mean beginning preparations for a third and greater war." There is frank dissent from the present "back door" strategy which seeks to relieve China by way of India and by supplies sent in over the Burma Road. Dr. Sun proves mathematically that, if reliance is placed on the Burma Road, even after that highway is completely freed it will take until at least 1949 to get enough supplies in over it to permit a major offensive to be mounted

in and from China. He calls for a direct American attack on the Japanese islands.

One of the most interesting, and important, disclosures made by this book is the immense gap between the ideas of Chinese treatment of a defeated Japan which many American churchmen have gathered from the addresses of Madame Chiang and the ideas of this president of the Legislative Yuan of China. Sun Fo demands not only the return to China of all the Japanese conquests as promised by the Cairo conference, including Dairen and Port Arthur, but the absolute stripping from Japan of army, navy and airforce for fifty years, surrender to China of half Japan's merchant fleet, shipping to China of half Japan's metallurgical and steel works, shipyards, machine tool factories, cotton and paper mills, cement works, chemical fertilizer plants, half the contents of her libraries, control of the Japanese press to see that it prints nothing of an anti-Chinese nature, occupation of principal Japanese cities by United Nations forces for an indefinite period, dethronement of the Japanese emperor and establishment of a Japanese republic. Curiously, Dr. Sun, after previously arguing that the Atlantic Charter must control the nature of the peace in the Pacific, when faced with the fact that the Japanese people may not want a republic and that Article III of the charter promises to "respect the right of all peoples to choose the form of government under which they live," turns around and argues that in such a matter the victorious Allies "must not let irrelevant considerations" stop them from fixing on Japan the kind of government she needs and future peace in the Pacific requires.

Over this entire book, however, spreads the great cloud of China's own enormous domestic problem. Dr. Sun shows no lack of confidence concerning the ultimate solution of this problem; there are times when his confidence is affirmed with disconcerting ease. Nevertheless, the total effect of all his speeches and articles is to make clear the staggering extent of the internal task—intellectual and moral as well as economic and political—which China must face after the Japanese have been run out. It is the more disquieting, therefore, to find the portion of the book which deals with postwar relations between the Chungking government and the Chinese Communists (pages 85-89) probably the most superficial in the book.

Sun Fo is the son of Sun Yat-sen. As such his book bears enough of the marks of filial piety to satisfy the most Confucianist of Chinese. But Sun Fo is also a thoughtful man whose ideas merit consideration in their own right. He may not be quite as much of a social philosopher as Lin Yutang tries to make him out in his introduction, but he is at least a powerful leader who knows the Occident and is doing his best to find a basis for postwar understanding and agreement between China and the United States and Great Britain. If what he is trying to say in this book does not register, with constructive results, in Washington and London, then Russia will soon push both this country and England out of the postwar picture in eastern Asia. As—who knows?—perhaps she should.

PAUL HUTCHINSON.

Books in Brief

REVIVALISM IN AMERICA, ITS ORIGIN, GROWTH AND DECLINE. *By William Warren Sweet. Charles Scribner's Sons, $2.00.*

In these eight lectures delivered at Florida School of Religion by the pre-eminent authority on American church history, Professor Sweet did not, he assures us, attempt to give a complete history of revivalism, but aimed rather to present an interpretation and appraisal. A detailed history of all revival movements would, of course, require many more pages. But within the limits of his available space he has written a history packed with substance as well as vitalized by sound judgment and clear insight. To most readers, the least familiar part of the material is that which deals with the state of religion in colonial America. The author's attitude toward revival movements is appreciative even when it is critical. There have been abuses and excesses, but the real values in these outbursts of zeal and religious emotion loom larger than their follies in a sober appraisal. The last word of the title indicates a recognition of the waning of revivalism, but not its disappearance. If the "respectable" churches, especially in urban and sophisticated communities, have abandoned the old methods, new "tabernacle" "store-front" churches have arisen to take them up. Methodist and Baptist churches that have gone Gothic have lost something. One or two minor points might be argued with the author, but even to mention them would give them disproportionate emphasis. The book is not only good American church history; it should also be provocative of serious thought about the problem of evangelism, which still persists in spite of the indubitable "decline" of revivalism.

FROSSIA, A NOVEL OF RUSSIA. *By E. M. Almedingen. Harcourt, Brace & Company, $2.50.*

Rarely does one encounter a novel as rich and liberating to the spirit as this one. Its author, a Russian woman who has an extraordinary command of English, follows the Russian pattern of novel writing, so that her work is rather sprawling in outline but has depth as well as breadth and, above all, shares that sense of compassion for human frailty which permeates the novels of Dostoevsky and Tolstoy. Frossia, her heroine, refusing to commit suicide with the rest of her princely family when the revolution overtakes them, flees to Petrograd, where through toil and privation she finds herself—not by becoming a party member or accepting a ready-made ideology, but by plumbing to the uttermost her own courage and capacities and learning to love and trust the sheer humanity of the people about her. There are no political overtones in this novel. It is a picture of the new Russia that is being created by its people, and a parable carrying faith and hope for a better world.

WATCHING THE WORLD. *By Raymond Clapper. Whittlesey House, $3.00.*

Few collections of newspaper pieces, especially when culled from a whole decade, make good books. And it must be acknowledged that there is a fugitive air about a good many of the quotations given here from the columns which Raymond Clapper wrote between 1934 and his death in the South Pacific this year. Yet the total effect is both impressive and enlightening. Clapper has been called "a newspaperman's newspaperman." By that it is meant that he was about as unpartisan as a reporter can be, while retaining live convictions as to right and wrong, wisdom and folly, patriotism and national betrayal. For a study of the curve of the best sort of American daily journalism during the past ten years, there is probably no better textbook available. The biographical sketch with which Mrs. Clapper introduces this volume is distinguished writing in its own right.

LOOK AT THE WORLD. *By Richard Edes Harrison. Alfred A. Knopf, $3.50.*

Nothing has done more to add distinction to *Fortune* magazine during recent years than the maps by Mr. Harrison. Now these have been gathered in one volume, and

hosts who are awakening to the importance of geographical factors in international affairs will find themselves returning again and again to Mr. Harrison's unique projections for the obscure facts which they reveal. The effectiveness of Harrison maps lies in their unusual perspectives—Harrison maps *never* run north and south, just as they never perpetuate the distortions of Mercator—and in the relief technique by which he shows the physical contours of the regions depicted. Mr. Harrison's maps do not provide a substitute for a good atlas; the most informative way in which to make use of them is with a good atlas of the traditional sort lying alongside. But as a means of making it clear that the world is round and that every man sees it differently, depending on the spot where he stands, the Harrison maps are invaluable.

Books Received

The Christ of the Amerian Road. By E. Stanley Jones. Abingdon-Cokesbury, $1.00. (To be reviewed.)

For We Have This Treasure. Yale Lectures on Preaching. By Paul Scherer. Harper, $2.00. (To be reviewed.)

Peace is the Victory. Edited by Harrop A. Freeman. Harper, $1.50. A glance at the names of the thirteen contributors to this carefully organized symposium would give assurance that it is a pacifist pronouncement and that it represents pacifism on its highest level of insight and intelligence. Here are, among others, John Haynes Holmes, Devere Allen, Fosdick, Stanley Jones, Muste, Kirby Page, A. W. Palmer and Oswald G. Villard. Dr. Holmes puts the thesis boldly at the very outset: "We insist that there are underlying forces at work in the world which must in the long run, and on every final issue, vindicate the pacifist policy." Besides protesting against war and trying not to participate in it when war is on—an attitude from which all non-pacifists will dissent—the pacifist has something to say about the principles upon which an enduring peace must be built. These principles are not themselves pacifism, though pacifists believe them strongly, state them well, and can never believe that non-pacifists can be sincere and consistent in holding them. But it is in this field that the present volume makes its most valuable contribution.

Seven Lamps of Fire, A Study of Eternal History and Divine Life. By Nathan R. Wood. Warwick Press, Boston, $1.00. The thesis is that man and society must be saved, if at all, by Christianity as the divine life coming into man by his being born again. Accepting it as an intellectual system is not enough. One must enter into it and know it from the inside, and let it enter into him and vitalize him from the inside. Dr. Wood, a Baptist minister and president of Gordon College of Theology and Missions, Boston, is the author of an earlier book entitled *The Secret of the Universe.*

The Leathernecks and Other Poems. By Ernest Jasper Hinds. Christopher, $2.00.

The Gospel According to St. John in Verse. By Henry Huizinga. Religious Pub. House, Kalamazoo 30, Mich., 35 cents. The text of the Gospel is paraphrased in unrhymed iambic tetrameter. A sample will indicate the form and style:

> "A man named John was sent by God;
> For witness of the light he came,
> That all men might believe through him.
> Though he himself was not the light,
> He came to witness of the light.
> The light, true light, came in the world,
> The light that lightens every man."

Probably the author's long missionary experience, over forty years in India and China, suggested the desirability of giving rhythmic form to the text as an aid to memory.

World Maps and Globes. By Irving Fisher and O. M. Miller. Essential Books, 270 Madison Ave., New York, $2.50. (To be reviewed.)

For Your Meditation. By Beulah Edge. Christopher, $1.50. Sixty pages of verse and brief prose essays designed to help the reader to develop the "real self within" and to put the subconscious mind, "the spirit which is life because of righteousness," in full command of "the subjective body cells [which] constitute the carnal mind which is the mind of sin and error."

Approaches to World Peace, Fourth Symposium. Edited by Lyman Bryson, Louis Finkelstein and Robert M. Maciver. Harper, $5.00. (To be reviewed.)

Stewardship and the World Mission. By John E. Simpson. Revell, $1.00. A brief survey of the need for vigorous and aggressive Christian work to save individual men, to cure the ills of the social order, and to make possible a just and permanent peace, all directed toward an argument that real Christian stewardship involves restoring the tithe, which is "God's plan" for financing his work. The usual Old Testament and New Testament passages are cited and the fathers and councils are quoted to show that the payment of the tithe was considered a duty in the early Christian centuries. "From about 1600 on, the church began to drift away from the tithe." This is very inaccurate history. It "drifted" far earlier. The only law of the tithe which was ever considered to be "God's plan" in any biblical period called for the giving of one-tenth of the product of agricultural operations, not of net profits but of the actual stuff. Tithing as urged today (giving ten per cent of net income from any source) is a good system, and it deserves more effective support. The effort to prove from Scripture that it is "God's plan" falls flat.

The Christian Mission in Our Day. By Luman J. Shafer. Friendship Press, $1.00. A thoughtful and stirring brief survey of the whole topic of the place of Christianity in the world of today and tomorrow, and of missionary activities, union movements and the work of the "younger churches" as factors in an effective Christianity.

Eighty Eventful Years, Reminiscences. By Ludwig Ernst Fuerbringer. Concordia Pub. House, St. Louis, $2.00. The long and useful career of Dr. Fuerbringer as a professor in the Lutheran Concordia Seminary at St. Louis since 1893, and his earlier experience as student and pastor, gave him a personal acquaintance with many of the leaders of Lutheranism in the middle west and with conditions and developments in the church. In preparing this survey he did not need to seek sources other than his own memory and memoranda.

A Bell for Baby Brother. By Jessie Eleanor Moore. Friendship Press, $1.00. Stories for children about children in many lands.

That They May Hear, Wycliffe Bible Translators. By Martha L. Moennich. Chicago Gospel Tabernacle, 825 W. Barry Ave., Chicago. The remarkably well told story of the activities of a group of missionaries in Mexico who have devoted themselves to the translation of the Bible into native Indian tongues. The story really begins at the school of linguistics at the University of Oklahoma. Mr. and Mrs. W. C. Townsend, who had had experiences in similar work among the Indians of Guatemala, were the founders of the "Wycliffe Translators" group and are the central characters in this narrative. The book will repay reading by persons interested in Mexico from almost any angle, and especially those whose interest is the social welfare and religious improvement of the people. (Price not stated; it might be about a dollar.)

Beloved Crusader, Lawrence F. Flick, Physician. By Ella M. E. Flick. Dorrance, $3.50. Dr. Flick (1856-1938) was eminent as a crusader against tuberculosis, from which he had suffered in his early years, and as a Roman Catholic layman active in many enterprises. His daughter paints an attractive and apparently authentic picture of his personality and interests. One episode concerns an attempt (1913-19) to establish a national Roman Catholic daily paper. Twelve bishops, including Cardinal Gibbons, and many priests subscribed for stock. But the enterprise died because of Archbishop Daugherty's disapproval.

Pamphlets

Time to Rethink Evangelism. By Aaron N. Meckel. Department of Evangelism, Federal Council of Churches, 5 cents.

Theological Terms in the Light of Modern Scholarship. By Harold Scott. Congregational-Unitarian Center, 803 Clifford Ave., Flint, Mich., 10 cents.

Missionary Mosaic. By Jesse R. Wilson. American Baptist Foreign Missionary Society, 152 Madison Ave., New York, 25 cents. An excellent anthology of selections from many sources.

Pan-American Principles Fundamental to World Cooperation. By Florence B. Boeckel. Peoples Mandate Committee, Hay-Adams House, Washington, D. C., 25 cents.

CORRESPONDENCE

Advice to a Young Negro Pastor

EDITOR THE CHRISTIAN CENTURY:

SIR: In reply to the letter of Lionel Arnold in your June 14 issue, I suggest that he give consideration to the following facts and develop a wholesome philosophy to guide him in his dealing with racial issues as they arise in the course of his ministry.

1. Accept in his heart and mind the fact that the Negro and the white are distinctly different races, and that there will always be a racial difference.

2. That while the Negro was brought to the United States as a slave and was kept in slavery for a number of years he was later set free in a country providing him far greater opportunities than he would have had if his ancestors had not been brought to the United States.

3. That the record of the Negro in this country through slavery and since slavery is one that should inspire every Negro with racial pride and with a desire not only to maintain the good record but to continue its improvement.

4. That thousands of Negroes in the United States today do possess a racial pride and by their good works are not only inspiring others to be proud of their race, but are causing other races to respect and honor them.

5. That the raising of racial issues does not improve racial relationship economically or socially.

6. That only to the extent to which the Negro seeks to elevate himself through his own efforts, will he receive recognition by other races.

7. That the difficulties the young man had, to which Mr. Arnold refers, are merely the price of freedom.

8. That the philosophy above set forth applies not only to the Negro race but to all races.

9. That an education does not insure one a job regardless of race.

Lansing, Mich. CHARLES E. ECKER.

'No Catholic Would Misunderstand'

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial entitled, "A Crooked Game," in the July 12 issue of The Christian Century, you accuse the Roman Catholic Church of perpetrated fraud in selling spiritual benefits. You quote a letter by one of the reverend archbishops to prove your point. May I point out that many times statements addressed by the officials of the church to the faithful are misconstrued by outsiders chiefly because they do not understand the Catholic mind. You must realize that those in the church, taught from childhood the teachings and practices of the faith, understand in their proper sense the pronouncements of officials of the church, while to outsiders, who do not understand the Catholic mind, those pronouncements are misinterpreted. The archbishop was speaking to Catholics, and I am sure no intelligent Catholic, worthy of the name, would misunderstand his words. I might point out many examples of misunderstanding of Catholic teaching in your paper—misunderstandings because non-Catholics do not have the requisite knowledge to interpret them rightly.

May I point out one error in your article. Your general definition of an indulgence as "a commutation of the temporal or purgatorial penalties for sin by the payment of cash to the church" implies the necessity of a money payment to secure an indulgence. Almost all, if not all, as far as I am aware, indulgences today do not require a money offering of any sort. For example, by reciting devoutly "My Jesus, mercy" one can gain an indulgence of 300 days, or by going to confession and communion, reciting a specified prayer before a crucifix, and praying for the Holy Father's intentions, one may secure a plenary indulgence, i. e., full remission of the temporal penalties due to sin. Open any manual of Catholic devotion and you will find a great number of indulgenced prayers. No money offering is connected with these whatsoever. Before stating Catholic doctrine Protestants would do well to find out what the church really teaches.

Missoula, Mont. DAVID LLOYD SWANBERG.

[The editorial statement concerning indulgences was inexact. Its purpose was not to give a complete definition of the term but to stress the point that an indulgence is not considered by Catholics as equivalent to God's forgiveness of sin but is the remission of a temporal or purgatorial penalty which lies within the jurisdiction of the church. There are scores of ways of getting indulgences without payment of money. Besides those mentioned by our correspondent, there are the indulgences given for visits to shrines and places of pilgrimage. But cash is not so completely alien to the transaction as the sweeping denials might seem to imply. The *Catholic Dictionary,* after making it clear that the purchase or sale of an indulgence would be the sin of simony, goes on to explain that this of course does not prevent the recipient from making a gift. Gifts made to judges and civil officers by persons who are about to benefit or who have recently benefited by their decisions are generally viewed with suspicion. There is no getting around the historical fact that indulgences have been used as a means of raising money for the church. The building of St. Peter's at Rome was partly financed in that way. The Archbishop of Winnipeg was not offering an indulgence. But one does not need a Catholic education to understand that he was saying that the investment of $40 would greatly improve the chance of salvation for the person on whose behalf it was made. —THE EDITORS.]

New Name for an Old Fallacy

EDITOR THE CHRISTIAN CENTURY:

SIR: If this world has groaned in its war agony only to bring forth a new name for the hoary balance of power, as a solution of its peace problems, we must look elsewhere than to the worldly minded for hope of a lasting peace. An interregional world order, based not on the consent of the peoples in each region but on the interests of the dominant power in each region, is nothing more than a new name for an order based on balance of power.

New York, N.Y. FRANK D. SLOCUM.

Loose Talk in Oregon

EDITOR THE CHRISTIAN CENTURY:

SIR: A recent occurrence in my state (Oregon) leads me to pass on to you a report in the *Oregon Journal* of July 5, coming as an A.P. item from Salem, to the effect that the state board of control "today reluctantly agreed to transfer of three Japanese insane patients, who had been moved out of Oregon by the War Relocation Authority, from an Idaho state hospital to the Eastern Oregon state hospital at Pendleton." Quote further: "Secretary of State Farrell said that the best way to solve the problem would be to take those Japs out and shoot 'em. State Treasurer Scott said: 'I don't suppose our marines on Saipan would think very favorably of our action.' Governor Snell said the board had to approve the transfer as a matter of reciprocity between the states." On a purely selfish basis, our enemies are delighted to hear such statements, and to come back in kind, with vicious acts to support them, pointing the finger of scorn at our professed civilization and Christian attitudes.

Unity Presbyterian Church, BYRON W. TRAVIS.
Portland, Ore.

NEWS *of the* CHRISTIAN WORLD

Mission Workers Evade Japanese

Keep Stations Functioning, Build Three New Churches Despite Invaders' Menace—Liquor Imports Soar

(Correspondence from the South Pacific)

RICHMOND, FIJI, May 26.— The experience reported by Rev. A. W. E. Silvester, Methodist missionary in the Solomons, after he recently made his way back to New Zealand, will show how remarkable are the adventures which befall Christian workers in the South Pacific these days. For a long time after the Japanese invasion, Mr. Silvester was able to continue his work in the presence of the enemy, though they were apparently quite unaware of the fact. "For a time," he says, "I lived in a cliff cave near the mission station, and from there saw the burning of Burns Philip administration buildings in the distance. Early in December 1941, a different complexion came over native life in the Solomons, but you can imagine the effect of this particular column of smoke upon them." Silvester and two fellow missionaries, however, continued their round treks throughout their circuits. They set up and controlled a simple routine, which had a great steadying effect on the natives. What is more, being entirely cut off from the outside world and from food supplies, they built houses and established gardens away back in the forest. So they carried on their work. They saw the Japanese, their patrolling barges and their warships and once were machine-gunned from the air, but it drove them only further inland to build three new churches there.

* * *

Missionary Advocates Federation In Southwest Pacific Islands

Rev. J. R. Metcalfe, widely known leader of missionary organization in the Solomons, calls for a federation of native races in the Southwest Pacific, with "one civil service, one customs, one set of land, health and education laws, and a government with capacity to counteract selfish monopolies and take over the sale of island produce for the good of the primary producers." He points out that in the area he has in mind there are 12 different administrations for 30,000 whites and 2,000,000 natives. He also mentions four factors arising from the present changing conditions which would make such a scheme a possibility: air transport, the spread of basic English, the Melanesian's capacity for development and the value of coordination of effort, these last two demonstrated by the war.

* * *

Churches Also Propose Federation

The secretary for Methodist overseas missions in Sydney has a similar idea for church organization. He wants a reduction of white missionaries, the breaking down of denominational barriers, a conference of representatives from all island groups from the Solomons to Samoa at some central place, as Suva, Fiji, and the establishment of a united theological college based on the lines of the Central Medical School and the Makogai leper station, which serve the Pacific rather than Fiji. The idea, of course, is not original, for the Fijian native ministers themselves had urged the same some months before (October 1943), but whoever originated it does not matter. It would be a great thing for the Pacific if it could be brought about.

* * *

Medical Institutions Show Hope for Race Mingling

We hear echoes from many of the large countries bordering the Pacific of discussions concerning a possible federation of South Pacific peoples. Most of these, it seems, take place in church and university circles; there is a conspicuous silence in government quarters. But is there any evidence that such a federation, if formed, might succeed? I can think of two examples which furnish ground for hope. The first is the Suva Central Medical School, of which I have already written. Prizes distributed there last year were divided among a Fiji Indian, Fijians and a Western Samoan. This year's entering class contains five Fijians, two Fiji Indians, two Solomon Islanders, one New Hebridean, one Tongan, one Gilbertese and three Western Samoans. If there is another institution which rivals this Rockefeller school in its racial mingling it is perhaps the Central Leper Station at Makogai island in the Fijian group. Here a happy community functions despite the affliction of its members, and differences of language seem to have been overcome.

* *

And So Forth

It has been announced that certain specified places in Papua may have women teachers restationed there by missionary organizations. These will follow the missionaries who returned to this area last November and received a great welcome from 800 natives.

The effect of the war is seen in the Fijian trade returns just released. In 1939 there was a favorable trade balance of over £100,000, but for 1943 the balance is adverse to the tune of almost a million pounds. Temperance workers will be interested in the following figures for imports: Beer, £22,076 in 1939, £47,745 in 1943; whisky, £17,926 in 1939, £39,331 in 1943; other spirits, £3,464 in 1939, £96,987 in 1943. Approximately a 420 per cent increase! Who profits from war?

A. R. TIPPETT.

Decide Against Another Methodist Bishopric

Despite authorization from the Methodist General Conference to erect another episcopal area, the Western jurisdictional conference, meeting in Salt Lake City, voted to get along with the three bishoprics now in existence, which have their residences at Los Angeles, Portland and Denver.

Raise Island Teachers' Pay

Puerto Rico Adds Three Million to Educational Budget—Heifers Given to Improve Herds

(Correspondence from Puerto Rico)

RIO PIEDRAS, July 12.—The new insular budget, effective July 1, has been increased from 21 to 24 millions, chiefly to provide for more public school teachers and to cover the salary scale increases authorized by the last session of the legislature. From now on teachers will be paid according to the number of years of experience, amount of professional training and degree of administrative responsibility. The number of new teachers authorized is 900, but thus far there are schoolrooms for only 400 additional. The department of education is doing all possible to get priorities on materials for school construction. There are 200,000 children without school facilities now.

* * *

Price Control Continues

News of the renewal of price control was received with appreciation in Puerto Rico. Black market speculation is kept to a minimum by vigilant volunteer citizen committees cooperating with the government authorities. If it were not for the price regulations and effective control, many commodity prices would soar and foods would be poorly distributed. Producers, too, appreciate the price control on farm produce, which assures them a fair return for their investment of labor and materials. Potatoes and onions were very scarce for a time, but the storage surplus in the United States has made it possible for thousands of sacks to be shipped into Puerto Rico, relieving the shortage of alternates for rice and beans.

* * *

Rat Elimination Campaign Under Way

The department of sanitation reports 14 current cases of typhoid and 10 of typhus in San Juan and Rio Piedras. The earlier occurrence of these and other diseases led the municipal government of San Juan to purchase from the army, for $19,000, 14 trucks and 11 trailers to expedite the removal of rubbish from all sections of the city. Tons of waste materials have been taken out. The Rotary club has cooperated by placing cans for waste paper at street corners and giving wide publicity to the need for every citizen's help in maintaining a clean city. The sanitation department has entered on an intensive campaign of rat extermination. Some 10,000 rat traps have been distributed gratis to residents in badly infested neighborhoods. Efforts are being made to bring from the States the most modern rat extermination equipment in order to cope more adequately with the plague of rodents. The federal public

health service has assigned Dr. Samuel Morris to investigate and carry out an extermination campaign.

* * *

Theological Seminary Holds Summer Session

The Evangelical Seminary at Rio Piedras, union institution for training Protestant pastors, has 17 students enrolled for a nine weeks' summer session. This first summer session was organized to comply with the requirement of Selective Service regulations that young men in training for the Christian ministry be enrolled in an accelerated course with a recognized theological seminary. Among the students are one from Cuba and one from Santo Domingo, the others being from various parts of Puerto Rico. The cooperating denominations are Baptist, Congregational Christian, Disciples of Christ, Methodist, Presbyterian and United Brethren. The Evangelical Seminary also held a special week of instruction for choir directors and others responsible for music in the churches. There were 33 in attendance.

* * *

Young People's Conferences

The interdenominational conference for young people was held at the Y.M.C.A. camp near El Yunque, June 5-10, with more than 50 in attendance. In spite of almost steady rains the young people had a good week of fellowship and instruction. Denominational conferences for youth are being held throughout the summer.

* * *

Heifers Given by Church Of the Brethren

Eighteen heifers from Jersey, Guernsey and Holstein herds of farms in Pennsylvania, Ohio, Maryland, Virginia, Indiana and Illinois are on their way to Puerto Rico for distribution to farm families that would not otherwise be able to own a good dairy cow. The heifers are the outright gift of members of the Church of the Brethren, who have been engaged in a campaign to grow farm animals for relief in Europe and other places. The Church of the Brethren Service Committee pays the transportation of the animals from the home farms to Mobile, Ala. An experienced dairyman is making the trip at his own expense to see that the heifers are properly cared for en route. The Farm Security Administration advances the transportation cost from Mobile to Puerto Rico for their farm clients, who will reimburse the FSA.

* * *

And So Forth

Two more men have come to work with the Civilian Public Service groups in Puerto Rico and the Virgin Islands. These bring to 58 the number of conscientious objectors engaged in medical and social welfare work in the five projects here—the only C.P.S. projects outside the continental United States. Favorable comment on the work of the projects in Puerto Rico was recently made in *Yank*, service men's magazine which circulates in all the war theaters.

Dr. Charles E. Detweiler, secretary for Latin American work of the American Baptist Home Mission Society, was a recent visitor. He participated in the annual institute for Baptist pastors and missionaries, and met with the faculty and board of directors of the union Evangelical Seminary.

HUGH J. WILLIAMS.

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Goodall Chosen For Mission Post

Succeeds William Paton as Secretary of International Council—Robots Fail to Affect Morale

(Correspondence from England)

LONDON, July 2.—Rev. Norman Goodall is to succeed the late Dr. William Paton as secretary of the International Missionary Council. It is an appointment which will be welcomed by all who know the office and the man who is now to fill it. "Bill" Paton made the holding of that office an opportunity for a great piece of service not only for the Christian church but for the nations in their distress. Norman Goodall, all his friends are confident, will not fail in that fine succession. In his own way he will help to carry that tradition into the new age. Mr. Goodall is a Mansfield College man, who was trained for the Congregational ministry at the close of the First World War. He held pastorates until 1938, when he was called to succeed Godfrey Philips as foreign secretary in the London Missionary Society. If there is one shade of regret cast by the news of his appointment it is that the L.M.S. must lose one who has shown powers of judgment and leadership of a remarkable order and has never lost the quietness of spirit which makes his guidance of a committee or his speeches at a board meeting a real inspiration. To hear him make a "statement" is to discover what can be done by a man of his spirit who has a richly trained and experienced mind, and the power to state and to arrange relevant facts and make the policy he commends glow with new light. He has shown in his letters upon the Indian deadlock his knowledge of India and his wisdom for our use in this time.

* * *

Beveridge Attacks Government Plans for Future Employment

Sir William Beveridge, in a speech delivered in Sheffield, has dealt with the government White Paper on unemployment. He praises it for its rejection of the economic fallacy that employment could not be increased appreciably by spending by government and other public authorities. To renounce that fallacy is essentially the first step to sanity. But in Sir William's judgment this is only a first step and the actual proposals fall far short of what is needed for full employment. The government scheme accepts the instability of private investment and prepares to compensate for expansion and contraction of private investment by contracting and expanding public works. This is neither practical nor thorough. The real trouble is that in the unplanned market economy of the past there has been an almost chronic deficiency of demand for labor. The White Paper, the critic urges, practically never mentions "full employment," which would mean that unemployment was reduced to short intervals of standing by with the certainty that very soon one would be wanted again. That happens when we make total war. Then we need victory so badly that the individual pursuit of private interest has to give way, and we are prepared to spend ourselves and our money without limit. Planned economy for the common good does not mean suppressing all private enterprise or doing without the profit motive. As devices these are useful, but they are servants and not masters, and not useful as a motive and directing force of our common life. Sir William contended in closing that an entirely different approach than that of the White Paper is needed.

* * *

England Joins in Mourning Moffatt

Dr. James Moffat is honored in Scotland, the land of his fathers, and in America where he spent his closing years. But in England also he spent some years. I know he recalled with great affection his term in Oxford from 1911 to 1915. When the Yates chair in New Testament at Mansfield was offered to him he was already widely known as a scholar. But he had held no chair, and it can be recalled that some of his work had received severe criticism from the conservative members of the churches. He did a work in Oxford both for his students, with whom he shared his learning freely, and for the whole Christian church. It was in those years that he issued his translation of the New Testament. By his immense learning, his judgment and his method he greatly enriched all students of the New Testament.

* * *

Robot Bombs Have Slight Effect

Disaster upon disaster is befalling the Germans. Over against these they are trying to set their attack upon the south of England by the pilotless planes. Concerning this I cannot do better than quote the words of the *Spectator,* always a trustworthy witness, entirely free from the journalistic vice of extravagance. It says that "no one need affect to be indifferent to these lethal instruments. They are alarming and horrible, but as instruments of war they have proved ineffective." It is also said with justice that "they have not had a featherweight's influence on the conduct of the war or the morale of the people."

* * *

Bombs Kill Veteran Social Worker

It is more than 50 years since I met Sir Percy Alden, whose long devotion to social service was ended by his death through enemy action last week. Alden at Balliol came under the influence of Thomas Hill Green and Toynbee in the hour of awakening to the claims of social service which led to university settlements and many other forms of applied Christianity. At the close of his course at Mansfield College Alden went down to Canning Town and along with Will Reason formed the Mansfield House Settlement. They set up house in dockland, and very good it was to stay with them and share even for a short time in those days of hope. With a remarkable steadiness of purpose Alden kept to the way which he began to tread in Canning Town. Whether as Labor member of Parliament or in the many social services to which he gave his aid, such for example as the Save the Children Fund, he was always the same man we knew 50 years ago.

EDWARD SHILLITO.

Send Delegates to Labor Councils

Ohio Presbyterian Synod Acts to Put General Assembly's Proposal Into Practice—Youth Body Meets

(Correspondence from Northern Ohio)

CLEVELAND, July 12.—Following up the General Assembly's recommendation that churches urge their members to take a responsible and active part in labor union activities, the Presbyterian synod of Ohio at its recent meeting in Wooster authorized appointment of official representatives to the Ohio Federation of Labor, the Ohio Industrial Union Council and the Ohio chamber of commerce. The resolution stressed union membership as "moral obligation" upon Christians who are industrial workers and urged each presbytery to make similar appointments to bodies within its area. E. Earl McKinney of Oakland Presbyterian Church, Springfield, was elected moderator of the Ohio synod, succeeding John V. Stephens, Jr., of Alliance.

* * *

Form Council to Ease Racial Strains

A promising program for the cultivation of better racial and religious understanding and the maintenance of democratic values on the home front has been developed in the state's capital through organization of the Columbus Council for Democracy. In three months the council, with headquarters at 9 East Long street, has supplied speakers, films, teaching kits and conference materials for clubs, schools, churches, groups in labor and industry, and conventions running into the hundreds. Its particular guns have so far been trained upon problems of race. It is entirely a community organization with no outside affiliations.

The Columbus council was formed under the initiative of a young layman recently discharged from the army when he became overage for overseas service. It has an executive committee of ten which determines committees to be appointed and general policies. On an advisory committee of 175 appear the names of many of the city's influential ministers, professional people, civic leaders and officers of organizations. Ray S. Reinert is president and Roy A. Burkhart, pastor of First Community Church, is vice-president. Anyone wishing to receive materials prepared to date may do so free of charge by writing to the address above.

* * *

Youth Conference Pledges To Oppose Discrimination

In their closing service nearly 1,000 delegates to the Christian Youth Conference of North America, meeting at Lakeside-on-Lake-Erie June 27-July 2, committed themselves to opposing discrimination against any group—Negro, Japanese-American, Jewish or any other—in churches, schools, housing, transportation and employment. Observers and conference officials characterized the gathering as more serious in purpose and in study of the discussion theme, "Our Healing Ministry," than any of the prewar conferences. Following addresses by such well known

churchmen as Channing H. Tobias, Benjamin E. Mays, Henry Smith Leiper, Roswell P. Barnes, John H. Elliott, E. K. Higdon, Roy A. Burkhart, Gilbert F. White, Newell Snow Booth and Mrs. Jean Humphreys Harbison, delegates divided into groups each afternoon to discuss the role of the church in rural, town, city, metropolitan, national and world life. They came as representatives of 42 denominations, 12 interdenominational agencies and 175 state and city councils of religious education. Isaac K. Beckes, youth director of the International Council of Religious Education, headed the conference.

* * *

Methodists Face Shortage Of Ministers

Methodist seminaries are turning out only about half enough ministers to replace the normal annual supply of 700, according to reports to the Northeast Ohio conference at Lakeside. Fewer changes in pulpits were made than at any session in many years. In a direct exchange Earl R. Brown was appointed to First Church, Cleveland, and John W. Flynn became superintendent of the Cleveland district. In a similar exchange E. R. Romig was named superintendent of Youngstown district and Paul E. Secrest succeeded him at First Church, Alliance. The annual report of the social service commission urged an interplay of criticism and cooperation between church and state to preserve modern democracy. In his election to the episcopacy at the North Central jurisdictional conference at Minneapolis the following week, Schuyler E. Garth became the second bishop from Trinity Methodist Church, Youngstown, in eight years. His predecessor was Bishop W. E. Hammaker of the Denver area.

* * *

Federation Appoints Ministers For Industrial Work

Appointment of two new staff members to minister to migrant war workers in Greater Cleveland has been announced by the Cleveland church federation. Francis R. Casselman, who has been chaplain at Trailer Town, near Baltimore, for two years will become director of a field program designed to reach more than 100,000 employees in defense industry and their families. Unlike those in many other cities, Cleveland's migrant families are scattered in older residence districts and in 14 government housing units, most of which are in the vicinity of existing churches. Dr. Casselman's appointment was made possible by the Board of National Missions of the Evangelical and Reformed Church. He will be assisted by Jesse D. Reber, pastor of First Church of the Brethren, Cleveland Heights, who will continue his Sunday ministry to that congregation.

* * *

Episcopal and Presbyterian Groups Plan Union Activity

Unanimous accord in plans to bring closer unity between Episcopal and Presbyterian churches in northern Ohio was reached in an all-day session of the commissions on church unity of the diocese of Ohio and the presbytery of Cleveland in connection with the centennial observance of the Presbyterian Church of the Covenant. One of the early steps will be an exchange of pulpits between the communions on Reformation Sunday, Oct. 29. Official representatives will attend the annual

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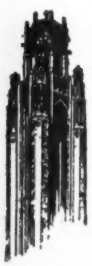
meetings of the other body in an exchange of courtesies. Also discussed and approved were joint meetings of official boards, representation at ordination services for new clergymen and joint discussions of union by representatives of youth, women's and lay groups. Leaders in the session were John R. Stalker of St. Timothy's Episcopal Church, Massillon; Bishop Beverly D. Tucker of the diocese of Ohio; Canon T. O. Wedel, warden of the College of Preachers at the National Cathedral, Washington; Philip Smead Bird of the Church of the Covenant; Robert B. Whyte of Old Stone Church; and Herman A. Klahr, moderator of the presbytery.

* * *

And So Forth

Noble S. Elderkin, pastor of First Congregational Church, Akron, is the new moderator of the Ohio conference of Congregational Christian Churches. He succeeds Robert B. Blyth of Brooklyn Heights Church, Cleveland.

O. M. WALTON.



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Australia Will Seek Immigrants

Postwar Plans Require More Workers Than Now Available—Dr. Wirt Cleared of Anti-Semitism

(Correspondence from Australia)

MELBOURNE, June 4.—Some who claim to have reliable knowledge of the government's plans declare that the Curtin administration is likely to arrange free passages, after the war, for some migrants to this country. It is apparently hoped that the cost will be shared between Australia and the government of the place from which the migrants are drawn. Demobilized British service personnel will be among the first for whom a place will be found here, but there is no doubt that the government will wish to attract Americans in this direction also. Australia hopes there will be the shortest possible time-lag between the end of the war and the beginning of migration. This policy, I believe, is based on official estimates that our reconstruction period will provide far more jobs than our own people can cope with, even allowing for the transfer of our service and war factory men and women back into civilian employment. To mention only one aspect of postwar life in this island-continent, it is thought that at least ten years of intensive efforts will be needed to overtake our serious housing shortage.

Another interesting conjecture about our future is that the government will probably encourage the immigration of war orphans from many European countries, not only of British children. It is realized that children, whatever their nationality, are apt to make good migrants because they assimilate more easily than adults the national spirit of their adopted country. But there is no indication of any readiness to admit Asiatics as immigrants.

* * *

Dr. Wirt Concludes Speaking Tour

Dr. Loyal L. Wirt is now on his way home. The last public engagement of this doughty pilgrim was at a place called Canterbury, a Melbourne suburb, where several of the ministers had arranged to cancel their own evening services, with the result that the local town hall was packed and 1,000 people listened to a stirring message. It was a great conclusion to a remarkably valuable mission of over five months. The only thing which caused regret to Dr. Wirt and his many Australian friends was an unfortunate mistake made by a Sydney reporter or sub-editor who, through failing to grasp the speaker's emphasis in one phrase, quoted him as suggesting that we should exclude Jews from this country. Actually, our visitor alluded to the fact that there was some feeling of that kind here, made an implied criticism of such an attitude, and then went on to speak about the possibility of postwar migration (not mentioning specifically Jews or gentiles) from the United States to Australia. All who know Dr. Wirt's lifelong efforts to aid the distressed will not need any assurance from me that his "anti-Jewish comments," which I believe have been widely discussed in America, simply did not happen.

* * *

Next American Speaker To be Dr. Poling

At the moment of writing, Dr. Daniel A. Poling is probably flying between your Pacific coast and ours, because he is expected to begin next Sunday a two months' period as guest preacher in Scots Church, Melbourne. If report be true, he attended a farewell luncheon in New York on June 1, and he is to occupy the pulpit at Scots on June 11. What with modern transportation and the international date-line, there is perhaps a danger that a Californian returning from these parts may, at some time in the future, be welcomed home on the day before he leaves Australia.

* * *

Install Director of Religious Teaching

A few nights ago St. Paul's Cathedral, in this city, witnessed a remarkable ceremony in which the Anglican archbishop, at the request of the Joint Council of Religious Instruction, "instituted and dedicated" the newly appointed director of religious instruction in state schools, Rev. Rex Mathias. Leading clergy of other communions assisted Archbishop Booth in the solemn service. This is the first time there has been a director, so the occasion was doubly unique. For over 20 years, with a growing band of voluntary teachers, the council has sought to give religious instruction in the schools of this state, using 30 minutes once each week for the purpose. Last year almost 162,000 pupils received regular teaching, in person or by correspondence, from a staff of nearly 2,000 teachers. This council is a visible witness to the practical cooperation of seven major Protestant denominations. It is reliably computed that of every ten children attending the state schools, only three are being taught in Sunday schools. Accordingly, the magnitude of the new director's task may be realized.

ALLAN T. MCNAUGHTON.

Presbyterians to Meet In Minneapolis

The 1945 General Assembly of the Presbyterian Church in the U.S.A. will open in Minneapolis, Minn., on May 24.

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D.V.B. Schools to Cover New York

Seek to Combat Rise in Juvenile Delinquency—New President Is Chosen for Bible Society

(Correspondence from New York)

NEW YORK, July 24.—There are now 311 vacation Bible schools in New York Protestant churches enrolling over 30,000 children. The majority will run for five weeks, closing Aug. 4. The largest schools are found in Negro churches and a majority are in less privileged areas. The curriculum and plans for the schools this year, according to Dr. Walter M. Howlett, the general secretary, "are designed to combat the prevailing juvenile delinquency. Special emphasis is to be given to reduce race tensions and develop better understanding." One of the problems has been to secure more than 2,000 teachers, but 367 took the seven weeks' training course and 700 teachers enrolled in the one-day intensive training institute.

* * *

New President for Bible Society

The American Bible Society has elected Daniel Burke as its new president. Mr. Burke is a lawyer and has been a member of the board of directors of the society for 20 years. He lives in New Jersey and is a trustee of the General Conference of the Methodist Church and of the Summit Y.M.C.A.

* * *

Dinner for Scotch Clergyman

A dinner welcoming Adam W. Burnet, minister of St. Cuthbert's Church, Edinburgh, Scotland, was held recently at Town Hall club. Dr. Samuel McCrea Cavert presided and introduced Dr. Burnet, who is lecturing each day at the annual conference for ministers at Union Seminary. He will spend a number of weeks in this country lecturing at seminaries and Bible conferences. Preaching at Fifth Avenue Presbyterian Church, Dr. Burnet urged the closest unity between England and America, declaring that "if your country and my country do not hold together, a darkness greater than ever will encompass the earth."

* * *

Ross Sanderson Heads United Church Canvass

The United Church Canvass, a movement supported by 19 national religious bodies, has announced the selection of Ross W. Sanderson as full-time director. Dr. Sanderson has had long experience in federation leadership in various cities throughout the country and comes to this work from service with the Federal Council and the National Red Cross. The fall canvass will take place Nov. 12-Dec. 3.

* * *

Japanese-American Hostel Running Smoothly

Despite the unfavorable reaction which attended its opening the Japanese-American hostel in Brooklyn is working smoothly. Opposition has almost entirely disappeared and to date over 100 families and individuals have stayed in the hostel for periods of from two days to two weeks. All of those have been relocated and are now working in or about the city. Rev. and Mrs. Ralph Smeltzer, the directors, have done an exceptional piece of work in refurnishing and making very homey indeed an old fraternity building. The strong Brooklyn committee with a prominent Catholic layman, Judge William F. Hagarty, as its chairman, and with Jewish and Protestant vice-chairmen, has been most active in allaying suspicion and in helping to make the venture a success.

* * *

And So Forth

The Y.W.C.A. of Manhattan has announced a campaign for $275,000, which is an increase over former years. Mrs. Cleveland E. Dodge is chairman of the campaign and Mrs. Dwight Morrow honorary chairman.

The Home Missions Council, in cooperation with the Federal Works Agency, has opened 19 day-care centers for migrant workers' children in New York state, according to Miss Edith E. Lowry, executive secretary. The centers will provide health, nutrition, recreational and educational supervision for 500 children."

J. HENRY CARPENTER.

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M-Mature. Y-Younger. C-Children.

Between Two Worlds (War.) John Garfield, Edmund Gwenn, Paul Henreid, Eleanor Parker. *Drama.* Play, "Outward Bound," reset in 1942. Voyage of recently dead, their disposition by "examiner" in accordance with course of their lives on earth. Characterizations effectively done, painting anything but favorable picture of humanity. Plot too early resolved for effective suspense, and action static. *Fair.* M, Y

Black Magic (Mono.) Sidney Toler. *Melodrama.* Charlie Chan, Chinese detective, solves murder done during seance. Series continues use of comedy device of witless, frightened Negro. Toler good as Chan, but plot *far-fetched.* M, Y

Kitty O'Day, Detective. (Mono.) *Melodrama.* First in projected series about a girl who plagues stupid police, eventually solves murders. Routinely plotted, stiltedly done, this indicates new detective series will be mainly a *waste of effort.*

Minstrel Man (Producers) Benny Fields, Gladys George, Roscoe Karns. *Musical* featuring old-time minstrel shows in story of ups and downs in career of singing showman and his small daughter. Most ambitious offering yet of independent releasing company, not too expertly written and acted, but a *pleasant* story. M, Y

Taxi to Heaven (Soviet Film) *Comedy.* Middle-aged fighter pilot, hurt at assignment to freight planes at start of present war, proves his heroism, wins the girl from opera-star rival. Different from most Soviet films seen here in emphasis on love story, with operatic performances included, this is an *entertaining* venture. M, Y

BEST CURRENT FILMS

For Family: The Adventures of Mark Twain, Back Road to Tokyo, Going My Way, Home in Indiana, Lassie Come Home, Madame Curie, My Friend Flicka, See Here Private Hargrove, Snow White and the Seven Dwarfs, The Sullivans, This Is the Army, Thousands Cheer.

For Mature Audience: Destination Tokyo, Guadalcanal Diary, Gung Ho!, The Impostor, In Our Time, It Happened Tomorrow, Jeannie, Lost Angel, The Memphis Belle, The Song of Bernadette, Tunisian Victory, Watch on the Rhine. 8-2-44

PAGAN STATEISM

For a decade America has been moving toward pagan stateism of the sort which makes citizens servants instead of masters of the state.

For a decade we have been moving away from the Hobbes tradition toward the Rousseau concept of the state; a concept whose evil works can be seen in totalitarian nations which have demanded the total citizen—body, mind and soul.

The totalitarian states make mockery of God and repudiate all for which Christianity stands—the sacredness of individual personality, the primacy of love, the brotherhood of man, the fatherhood of God and the futility of force.

The clergy of America have fundamental responsibility to stand watch over these Christian ideals, presently in peril but no *yet* beyond saving. So long as we keep the democratic process there is hope—but the democratic process is itself in peril and will be lost unless the basic freedoms are championed by our spiritual leaders—

Free pulpit, free press, free assembly, free enterprise and free speech are enemies of pagan stateism. They need to stand cooperatively and unitedly against the common enemy which advances under disguises. Stateism's subsidies make losses of freedom less painful and its promises ease consciences which would otherwise rebel. The clergy must tear off the disguises and sound the alarm—before it is too late.

Any pastor desiring to receive our Bulletins without obligation or having suggestions, comments or criticisms for this vital nine year old movement, please use the tear off or address below.

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